

THE
BUILDING OF THE
BIBLE

W. G. CHILDRESS



Class BS 2315

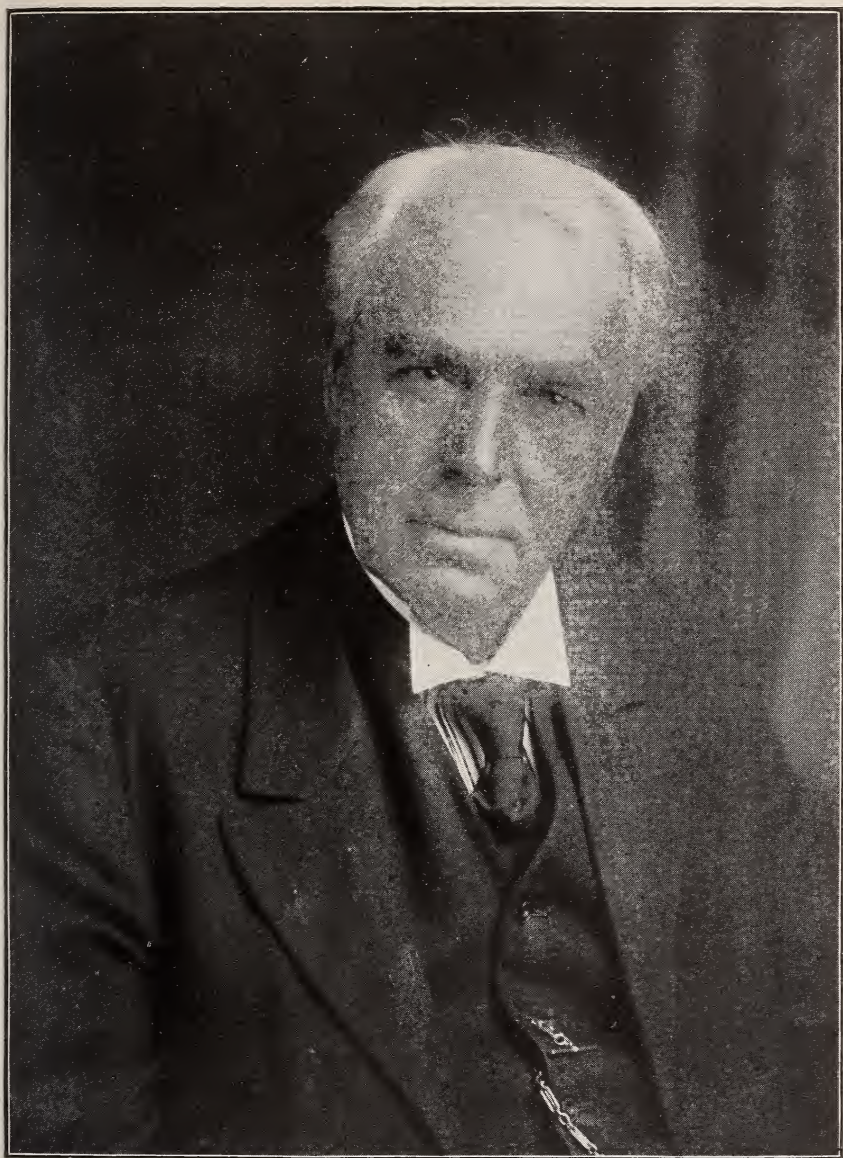
Book .C4

Copyright N^o

COPYRIGHT DEPOSIT







Sincerely thine
Wm G. Childress

The Building of the Bible

An accurate account of the causes
that led to the composition of the
New Testament. When and how
and where the various books
were written.



To which is added a critical
history of the ancient manuscripts of the
Bible, their physical and chirographical condition, where they may
be found today, who owns them, their
claims to authenticity, etc.

BY

WILLIAM G. CHILDRESS

BS2315
C4

Press of
The Standard Printing Co.
Incorporated
Louisville, Ky.

APR -6 1921

©Cl. A611511

no 1

Ms 7. A
Apr 11. 21.

Dedication

TO the memory of my father who, for more than forty years, preached the Gospel of Jesus Christ, and to my mother who supported, with ceaseless care and devotion, his faithful work in the Great Cause—both serenely resting now in the beautiful Kingdoms of Eternity—this volume, born of the recollections and dreams of my childhood, is most affectionately dedicated

Copyright 1921
Childress and Dorsey

All Rights Reserved

FOREWORD

I HAVE many times thought that an account of the origin of the New Testament, gleaned from sources authentic and unquestionable, would be welcomed by Bible readers everywhere. To learn of the old manuscripts from which our sacred writings have been translated; how and under what circumstances they had their birth; where they may be found today; their physical and paleographical condition; whether they are yet serviceable, or whether by the corrosion of time they are slowly fading away; how their present owners obtained them, hidden away, as many of them were, in secret archives and ancient monasteries—these things must surely interest the reader who desires to know the history of the Faith to which he or she claims a singular and earnest devotion. Such a work I hope the present volume will prove to be, a pleasing and searching light thrown upon the noble antiquity of our *great Sacred Classic*.

THE AUTHOR.

CONTENTS

CHAPTER I

Aim and Purpose

CHAPTER II

Conditions—Spiritual, Political and Educational

CHAPTER III

Modes of Ancient Writing

CHAPTER IV

Beginning of the Gospel Dispensation

CHAPTER V

Paul and the Beginning of the New Testament

CHAPTER VI

Second Thessalonians-Corinthians

CHAPTER VII

Romans-Galatians

CHAPTER VIII

Colossians-Ephesians-Philippians-Philemon-Hebrews

CHAPTER IX

Pastoral Epistles

CHAPTER X

Peter-James-Jude-John

CHAPTER XI

St. Mark-St. Matthew

CHAPTER XII

St. Luke-St. John

CHAPTER XIII

Ancient Manuscripts

CHAPTER XIV

Manuscripts Continued

CHAPTER XV

The Canon

CHAPTER XVI

Versions

CHAPTER XVII

Versions Continued

APPENDIX

Interesting and Curious Facts about the Bible

THE BUILDING OF THE BIBLE

CHAPTER I.

Aim and Purpose

THE word "Bible", in English as in mediæval Latin, is always treated as a singular noun, but in its original Greek form a plural, correctly expressing the fact that the writings of Christendom are composed or made up of a number of independent records known as books or rolls, and which clearly set before us the different stages and periods in the accepted history of divine revelation. The separation of these writings from all other literature as the "Book of Books" was derived from Jesus, who, with His contemporaries, acknowledged the authority of the Old Testament, which was conveyed in the Greek translation of the Septuagint, as the Word of God to the Gentile Christians by the followers of Christ. From remote ages these sacred writings have been the subject of great veneration. Even as a literary composition the Scriptures form the

THE BUILDING OF THE BIBLE

most remarkable book the world has ever seen. They are of noble antiquity, and contain a record of the deepest interest. The history of their great influence on mankind is the history of civilization. The wisest and the best have borne witness to their power as an instrument of holiness and enlightenment. Jerome aptly termed the Bible the "Divine Library." Polycarp, profound in learning and noble in piety, referred to it as "The pilgrim's unerring Guide to Heaven." Paul impressively called it "The Oracles of God."

What manner of book then is this that comes down to us from the misty ages of time! It enriches the poverty of the peasant in his lowly cottage, its precepts become the king more than his gorgeous crown. It rebukes the Croesus in his boundless wealth and says to pain and affliction: Behold, I lift the veil from the kingdom of eternity. Come, all ye that labour and are heavy laden, you whose sorrows cloud the sunlight of the soul, and you shall find a haven of eternal rest. "I am sometimes amazed," wrote Rousseau, "at the grandeur and noble simplicity of the Bible. Its grace and beauty, its lofty conceptions and divine diction compel my admiration." A great book, the classic of the ages, the lyre

THE BUILDING OF THE BIBLE

upon which heaven and the angels sing sweetly to dying men. "When I read the Bible," said Charles Spurgeon, "it seems to say: Hear me, O man! In thy wanderings, in thy sorrows, listen to my voice! I am calling thee to the Great Throne." "It is the poetry of Heaven," said Justin Martyr. Sir David Francis, scholar and studious philosopher, declared that "in crushing force and majesty, in lyric flow and fire the poetry of the Scriptures is the most superb that ever burned in the breast of man." It arrests the thought, the mad rush of bewildered men, and implores them to take counsel of God. "Bring it near me," said the dying Cromwell, "and let me lay my hand upon its sacred pages as I pass away."

Of this wonderful book we now propose to write, reviewing, in a limited way, the history of its early origin, its divine and literary growth from a few papyrus rolls to its present majestic and completed form. In a literary sense we will journey through a land of holy memory, blessed with the grace of thy friendly presence, O reader, and for a season live in an age when great and glorious things were done. It is a beautiful story we have to relate, lisped in thy childhood, and treasured

THE BUILDING OF THE BIBLE

in the hearts of all men from the cradle to the grave. Beginning in a manger where the cattle and the swine wondered at His coming, we shall follow in His footsteps along the Jordan and on the shores of the Dead Sea; among the hills of Galilee, and down to the house of sorrow and death. It will be a story of grief, of hope, of gladness, and of despair, but ending when the day is born out of darkness and the clouds have drifted away. We shall follow His weary feet to the fields of Golgotha, see the Cross and learn of the angel, the great stone, and the resurrection. But these mighty things are not all which we shall see and know. The age was full of wonders. It was a time of which the old prophets had written and the divine poets had sung, an hour clothed in the destiny of time.

We shall confine our researches to the New Testament, leaving, we hope, with due veneration, the old Covenant to the glory of its antiquity, to the memory of its noble achievements in the patriarchal age. We will note the state of the world, religiously and politically, when the New Dispensation came, vexed from its cradle with pagan darkness and blinding superstition, giving an account, also, of the various sects that arose during the first

THE BUILDING OF THE BIBLE

century. We shall relate how the New Testament came to be written and the circumstances that attended its early beginning, in a land hostile and impatient of its teachings, and the constant dangers under which its slow circulation was brought about. It will be interesting to know how the weary and suffering saints endured hunger and poverty and death that the world might have the blessings which this gift of heaven could bring.

In the age of which we speak education, culture, and the means of writing were confined to wealth and position, to an aristocratic and fortunate few. The cost of parchment and papyrus—small as that may seem today—was much beyond the poor, and so they found themselves at the mercy of the copyist who traveled through Italy, Greece, and Palestine. Education among the masses was a blessing unknown to the early Christians. The young men of a few noted families, blessed by birth and fortune, attended the Grecian schools, and in a manner moulded the thought of the age, but the faith of the Despised Nazarene, and the history of His lowly life, found no thought or favour in the minds of these scions of the court and the crown. They had no time to waste in recording the deeds

THE BUILDING OF THE BIBLE

and doctrines of a superstitious and fanatical band, a people cursed and reviled by pagan philosophers and the learned rabbis of the Jews. Hence the circulation of the Gospel of Christ, depending upon tradition and oral teaching, was attended with many discouraging trials and gloomy misfortunes. Coming to their relief a band of strolling scribes, calling themselves "Brothers of the Common Life," went from door to door, from palace to hovel, writing the Gospels and letters of the Apostles, which were known, at that time, as constituting the sacred writings of the Christians. This was during the first and second centuries. It was a timely, noble work, one which the friendless Christians felt to be ordained of heaven to help their poverty and to clothe them in an armour of defense. These records, Gospels and Letters were written on papyrus, a substance made of the "paper reed." In ancient times this reed was widely cultivated in the Delta of Egypt. Tradition weaves a story to the effect that the bulrushes, of which the ark for the infant Moses was made, were in fact the papyrus reed. Parchment was not extensively used until the ninth century. It was a revival of the use of skins, prepared by a method, or

THE BUILDING OF THE BIBLE

formula, attributed to Eumenes II, King of Pergamum, in the year 197, B. C. The cost of its preparation prohibited its use among the fathers of the Church.

The struggles and privations under which the poor laboured to obtain these papyrus manuscripts of the Gospel were pitiful but always inspiring. They toiled with ceaseless energy, denying themselves the comforts of life to obtain for themselves, their children, and the generations to follow this absorbing and beautiful story of Christ and His disciples. The world has never witnessed a more intense devotion to faith and duty than these children of the Saviour showed in that primitive age. Under the falling roof and crumbling chimney, where merciless poverty sometimes blighted the joys of childhood and the repose of age; where sorrows came and hope vanished like a dream, these precious writings, breathing of heaven and immortality, were often found pointing the way to a holier and better life. A single Gospel or a letter was sometimes all a family could possess. The New Testament, as we have it today, was never seen until after the fourth century. A letter of Paul, of Peter, or John was many times all they possessed. After the Gospels were written, from the year

THE BUILDING OF THE BIBLE

64 A. D., a few copies began to circulate, but their possession was confined to a favoured class, and rarely reached the homes of the plebeian element.

To accomplish the purpose we have in view it will be necessary to review the ancient manuscripts from which our English Bible was translated. We will give, as minutely as the facts will allow, a history of the principal and generally accepted Codices which are considered to be the best. It shall be our task to tell by whom these manuscripts were written, the place and time of their composition, and the circumstances attending their beginning and completion. It will be interesting to know *where these Codices may now be found*, in whose care they repose, and the condition they are in today. We will describe the text in which they were written, Greek, Latin, and Hebrew. Sometimes it was necessary to *rewrite*, or *reink* many manuscripts, where the ink—inferior at best—had faded, so as to render them almost useless. It cannot be successfully claimed that any *original*, strictly speaking, exists today. Time is an inexorable and merciless master, and all things crumble at the touch of his crushing, iron hand. A few manuscripts in their original

THE BUILDING OF THE BIBLE

writing have recently been found, but they have been, for nearly two thousand years, sleeping in the ruins of Herculaneum, or beneath the walls of some old Grecian city, long abandoned by the walks of men. The Codices which we own today are *copies* of the ancient originals, but eloquent of the care with which they have been preserved. They are found in old churches, monasteries, and in libraries, public and private. Their great importance cannot be estimated. They are the foundation, yea, the very pillars on which our beautiful and divine literature is laid. Without them all would be lost, and the sacred structure of our Christian faith would crumble down.

Unexampled patience and care were used in the preparation and copying of these manuscripts. The ancients, as we are today, were exacting and watchful of errors, demanding of every scribe an accurate text and a legible hand. Charlemagne issued a special decree that prevented any one from copying manuscripts who was deficient in learning, or wanting in a fair knowledge of Hebrew and Greek. This he believed to be a sensible ruling, since the writer was dealing in sacred things, man's destiny and his duty to God.

THE BUILDING OF THE BIBLE

Copying schools were established in Palestine, Greece, and in parts of Italy. The work was done largely by young men who were schooled in clerical work. "Be careful," said Theodosias to a young copyist, "angels are standing at thy side!"

Many manuscripts, even in that early age, were beautiful in design and in artistic finish. The unique profession, and the sacredness of the matter to be written, appealed alike to the mind and soul, and called into action the writer's noblest gifts. In 1879 Dr. Gebhardt discovered in Rossano, Calabria, a marvelously beautiful codex, known as the *Rossanensis*. The text was written on fine purple vellum, with gold and silver letters. It contained the Gospel of Matthew and part of Mark. A full description of this manuscript will be given in a future chapter. The *Codices Sinaiticus*, *Vaticanus*, *Alexandrinus*, the *Ephræmi*, and the *Bezæ* are wonderful examples of the writer's art. The text is written on parchment and the surface is uniform and smooth. The *Codex Sinaiticus* was written on an antelope's skin, and an enthusiastic writer has declared it to be "as white as snow."

We must not be unmindful of the noted men who lived and moulded Christian thought

THE BUILDING OF THE BIBLE

in that primitive age. Theirs were lives of inspiring devotion to the teachings of the Master. The old religion had its prophets; the new had its martyrs and its saints. They went to battle clothed in the armour of God, their swords forged by the hands of justice, love, and mercy. Tertullian, Justin Martyr, Ireneus, Clement, Polycarp, St. Ignatius, and a mighty host of others gave their lives, their liberty and their worldly fortunes to the Great Cause. Through many a stormy sea they guided the ship of faith, shielding it from the rocks that treacherously sleep beneath the waves. Into the robe of righteousness they wove the strand of purple and the thread of gold. "When I read of the Saints and Apostles," said Peter the Hermit, "I feel like falling on my knees and pouring out my thanks to God for their faithful and holy lives."

Paganism, with its wild and weird philosophies, menaced the early fathers in many ways. During the first century the disciples were gathered from the common walks of life. They were plain, unlettered people; children of sorrow and affliction and acquainted with the burdens of a lowly life. It seemed incredible that a band of these humble

THE BUILDING OF THE BIBLE

dissenters, so far removed from the controlling forces of the government and society, should set up for themselves a system of faith and action so plainly at variance with the prevailing religion of the age. They were the jest of the multitude, the court, and the crown. "They are a deadly superstition," said Tacitus, "and their claims unworthy of belief." They had nothing to commend them, no wealth, learning, nor gift of tongue, but they were gentle, long suffering, merciful and kind. The destroying angel with dark unfolded wings was ever ready to crush and devour. With many it was held to be an offense against decency and society to become a Christian.

At this time a school of skeptics and scoffers, believing in nothing, jesting at everything sacred and spiritual, corrupted the youth of the country and gave the thought to the impractical dreams of pagan philosophy which might have been given to holier things. Religion also was in a chaotic and unsettled state. The Jewish church was torn asunder with internal dissensions. It had introduced into its worship the most absurd superstitions, hopelessly leading to the grossest corruptions concerning the divine nature, invisible powers, etc., many of them derived from the time of

THE BUILDING OF THE BIBLE

the Babylonian captivity. The principal sects which arose at this time were the Pharisees, the Essenes, and the Sadducees. The most powerful of these divisions were the Pharisees, the most considerable in wealth, influence, and number. The Sadducees taught many strange and fantastic things. They denied the existence of spirits and angels, and with shocking boldness declared their disbelief in the resurrection of the body and of a future state. They were the most violent and cruel persecutors of the Christians, their judgments never tempered with mercy, and their lust for blood never appeased. The Essenes were devoted to silence and contemplation, to privacy and solitude; but, strangely enough, they observed shameful superstitions in their religious rites and ceremonies. In addition to these unwarranted abuses the Roman Empire, drunk with the fruits and love of conquest, was extending its imperial dominions over a vast part of the habitable world. It was too powerful to be successfully opposed by smaller kingdoms and principalities; hence national laws and rights were ruthlessly trampled under foot.

Into this world of conflicting powers, doctrines, and opinions came Christ with His

THE BUILDING OF THE BIBLE

glorious and divinely beautiful Gospel. He came with no waving banners, no trumpet sounds, no gaudy show of princely crown; but softly, gently, as the dawn of a beautiful day brings its rosy light from the sombre bosom of a cheerless night. Lowly of mein, mournful, sad of countenance, He seemed wholly out of place in a world steeped in sin and vice. His mission was fraught with love and peace. He sought the haunts of affliction, He loved and blessed the weary and the broken in heart. The lame came to Him and were made to walk; the blind implored Him for mercy, and their long night was turned into day. He spoke and the dead came to life. The poor raving maniac, with his wild and fevered brain, saw his haunted dreams charmed into sweet repose. The lashing, rolling waves, clothed in the voice of a thousand thunders, heard Him speak; the winds that vexed the troubled sea listened and obeyed.

Of Him and all His gentle train we now propose to write, lifting the veil that obscures the written word for him whose feet have never walked the ways of sacred or classic lore. Difficult may be the task, but to follow where holy men have sanctified the ground renders the labour pleasing and doubly sweet.

CHAPTER II.

Conditions, Political, Spiritual and Educational.

TO intelligently understand the great difficulties under which the fathers so faithfully laboured in assembling and arranging the various and vital parts of the New Testament it is necessary to know something of the conditions political, social and educational that prevailed at the time when Christ came to challenge the attention of the religious world. It will not be out of place to notice, also, the great work and foundation which our Saviour laid for the guidance of His disciples in the New Dispensation. He was the central figure around whom all the beauties of the New Testament found their birth, the star that drew men to its marvelous brightness and glory. Hence, to understand His dual nature and the wonderful things He did is to understand more clearly the resistless growth of His sublime teachings.

Four and forty years before the Christian dispensation Julius Caesar was assassinated in the city of Rome. His countrymen, becoming tired of kings and the consequent

THE BUILDING OF THE BIBLE

abuse of their rights and liberties, had decided to throw off the yoke of oppression and live as free men. Their long slavery to the crown, covering many centuries of cruel but silent suffering, had in nowise prepared them to become rulers of the state. The assassination was consequently followed by a stormy and restless period. Conditions were serious and unsettled. With difficulty men were restrained in their actions, wanting no one and no power to arrest their liberties. In this perplexing state they lost sight of religion and of all things spiritual. The present hour was of greater moment than the kingdoms of eternity. To Julia, youngest sister of Julius Caesar, was born a son of brilliant parts. He was born in 63 before Christ. He came of a noble and wealthy family in the country of the Volsci, and in his youth was adopted by his uncle and fell heir to his estate. Cicero was his friend and counselor and aided him in his conflicts with Marcus Antonius. At length, after a stormy career, he was given the name of Augustus by the Roman senate in the year 27 B. C., and soon found himself absolute ruler of Rome. He devoted all of his time to healing the wounds and the misfortunes of his country. He cultivated a love for the

THE BUILDING OF THE BIBLE

arts and sciences; was himself an author, but his literary efforts have not survived. It was said that "he found Rome a city of brick and left it a city of marble." His was the most glorious reign that Rome had ever seen. He was respected and loved by his people, and they felt secure in their possessions. Patterning after schools of Grecian philosophy, he caused to be erected in his imperial dominions various institutions of learning, in which the ambitious youths of wealth and patrician blood might prepare themselves to better serve the state and the crown. Accordingly, it is claimed by every patriotic Roman, looking back to this period of time with pardonable pride, that the Augustan reign was the golden age of Roman literature. Virgil had just composed his immortal Eneid. Its classic, flowing verse has inspired a patriotic measure in every melodious, tuneful soul. It was the crowning jewel of the Latin tongue. Horace, too, was in his zenith, the clear white light of his classic glory. His satires burned with caustic fire, but mirth softened the sting of his lance and time has not dimmed the immortality of his fame. Ovid, born in the year in which the noble Cicero died, lived in the shadows of the snowy Apennines, and wrote sweetly of the

THE BUILDING OF THE BIBLE

falling waters and rugged hills that sheltered, among the cavernous rocks, the inspiring muse of his dreams. Tibulus and Propertius also enriched the realm of verse and song, their harps attuned to the beauties of pagan thought and love for the reigning crown. Livy merits undying fame in the brilliant composition of his incomparable history. He wrote without bias, without favor, without fear. His wide research, his great learning, his devotion to truth, his flowing narrative style enthrone him among the great writers of the world.

The literature of Hellenism may be dated from the Greci-Roman period; that is, from the subjugation of Greece. Hitherto Athens had been, by common consent, the intellectual center of the world, but Rome gradually and irresistibly came to be the place in which the greatest students and philosophers were found. The power of writing and correctly speaking the Greek language was an accomplishment coveted by every Roman gentleman of wealth and station. The great library, once planned by Julius Caesar, was founded at last by his heir and kinsman, Augustus. He very wisely divided it into two parts, one for Latin writers and one for Greek. Tiberius, Vespasian, Domitian and

THE BUILDING OF THE BIBLE

Trajan contributed to enlarge the collection of art and of manuscript books, so that it soon came to be the greatest library known to the ancient world.

Religion was in a chaotic and deplorable condition. The learned rabbis, careless and self-indulgent, had allowed, with unpardonable apathy, the old church to drift away into stormy, perilous seas. The Stoics had invaded its sanctuaries and frowned upon its most cherished tenets. Many new sects were springing up in nearly all congregations, advocating heresies beyond belief. Weary of the old religious systems, made odious by abuses of which every God-fearing man should feel a pang of shame, men were looking for some new religion in which the soul might find a haven unbridled by ecclesiastical laws and customs which heaven had never ordained. Hence they wandered in the unguarded realms of pagan philosophy, restless, unsettled, hopeless, and believing nothing. The fathers of the Jewish church, like the Roman lords of war, were drunk with the wine of conquest, not only on the fields of contending armies, but in the arts and sciences in which every Roman felt a pride. They gloried more in the beautiful architecture of their temples

THE BUILDING OF THE BIBLE

and their synagogues than they did in the spiritual blessings of their people for whom they were supposed to have a vital and spiritual interest. Who then can doubt that the world was ready and waiting for the Great Change of which the old prophets had written and the divine poets had sung?

Into this world of learning, of wealth, of lust, of conflicting interests, of hopes and opinions, the child Jesus was born. He was, by Herod's law, only a poor carpenter's son. No gleam of light was there to dispel the loathsome shadows that hung with deepening gloom about the home of Joseph and Mary. To the casual observer He was only a child of broken fortunes, wandering about the rocky shores of Galilee, subject to the poverty, the joys and the sorrows of his lowly, unfortunate tribe. He spoke the Aramaic tongue, the language most familiar to His native people. Of His early intellectual training we possess no accurate knowledge. The son of Gamaliel is supposed to have taught a school in the immediate section where Christ lived, but we have no evidence to warrant the belief that He was, at any time, a pupil of the young teacher. An impenetrable veil covers much of the history of His younger life. Heaven

THE BUILDING OF THE BIBLE

has hung a shadow, a great silent cloud, over eighteen years which must have been a momentous period in the life of the Saviour of men. We have no warrant to break the seal of this holy silence here, yet we know that behind this sombre curtain, in the keeping of the Master and the recording angels, many things were done holy in the sight of the Lord.

The bible that Christ read and so often quoted was the Old Testament, the ancient Covenant of the Jews. If at any time He had a thought or intention of writing a new covenant for His followers He gave no intimation, written or oral, of having such a design. We will now notice briefly a few facts and traditions relative to the Old Testament.

The translation from Hebrew into Greek, which was used during the early advent of Christianity, was known as the Septuagint, being an abbreviation of the Latin phrase, *secundum septuaginta interpretes*, according to the seventy. This is also the subscription of Genesis as given in the Codex Vaticanus, now in the Vatican library in Rome. It is also known as the "Alexandrian Version," and was used by Christ in His daily teachings. Of its pre-Christian history nothing is very definitely known, but we will give here the

THE BUILDING OF THE BIBLE

information we possess, historical, legendary and otherwise, which has come to light from various sources. We quote now from a letter of Aristeas to Philocrates:

Demetrius of Phalerum, keeper of the Alexandrian Library, proposed to King Ptolemy II, about 285 years before Christ, to have a Greek translation of the Jewish law made for use in the Library. The King readily consented, and after releasing a vast number of captives, which was the custom before entering upon any noble enterprise, sent an embassy with rich presents to the high priest Eleazar at Jerusalem, asking him to send six ancient, worthy and learned men from each of the twelve tribes to translate the law at Alexandria. Eleazar readily sent the seventy-two men with a precious roll of the law. They were honorably received at the court of Alexandria and afterwards conducted to the island of Pharos that they might have the blessings of peace and quietude, and work wholly undisturbed. They were diligent and devoted to their task. When, after much labour, they had come to an agreement upon any section Demetrius wrote down their version. When it was completed and given to the high priest and the people its position, for a few

THE BUILDING OF THE BIBLE

years, was considered secure. But after a lapse of time mutterings of discontent came from the side of the Jews, claiming that the translation did not wholly agree with the Hebrew text established by rabbi Aquiba and his school of learned men. Hence there arose in the second century the three new translations of Aquiba, Symmachus, and Theodosian. No manuscript of Aquiba's translation has survived. However, fragments of two Codices were discovered in 1897 in the Genizah at Cairo, Egypt, and which clearly illustrate some of the peculiar features of the translation. A few Hellenistic writers made use of it, as Demetrius, Eupolemus, Aristeas, Ezekiel, and Aristobulus, but the preserved fragments are very few and in a bad state of preservation.

For the personal appearance of Christ we can only rely upon tradition, as the arts of photography at that remote age were wholly unknown. The sister of Constantine wrote a letter to Eusebius, early in the fourth century, requesting if possible an authentic picture of Christ. Eusebius could only reply that no painting or statue of Christ was known to exist. There is extant, however, a description of the Master, coming from the fourth century, by Publius Lentulus, a contemporary of

THE BUILDING OF THE BIBLE

Pilate and proconsul of Judea, in an apochryphal letter to the Roman senate. It may be found in the writings of Ansolum of Canterbury, and is as follows:

“In this time appeared a man who was endowed with great power. Men called him a great prophet. His own disciples called him the Son of God. His name was Jesus Christ. He restored the dead to life and cured all manner of diseases. This man was of noble and well proportioned stature, with a face full of kindness, and yet of firmness, so that the beholders both loved and feared him. His hair was the color of wine and golden at the roots; straight and without lustre, but from the level of the ears curling and glossy, and divided down the center after the fashion of the Nazarenes. His forehead was even and smooth, his face without blemish and enhanced by a temperate bloom. His countenance was ingenuous and kind. His beard was full, and the same color as his hair. His eyes were blue and extremely brilliant. In reproof and rebuke he was formidable; in exhortation and teaching gentle and amiable of tongue. None have seen him to laugh, but many have seen him to weep. His person was tall, his hands beautiful and straight. In speech he was deliberate and grave, and little given to loquacity. In beauty surpassing most men.”

THE BUILDING OF THE BIBLE

On the grounds of this description—which all Bible students unite in declaring to be apochryphal and spurious—we are indebted for a vast number of pictures of the Master. The Abgar and Veronica legends have also contributed their share to the subject of Christ in art. The Salvator pictures have the expression of calm serenity and dignity without the familiar marks of grief. The Ecce Homo pictures exhibit the sad and suffering Saviour with the crown of thorns. Great painters have striven to portray the features of Christ that we may comprehend and understand what manner of man He was. Oreagua, Fra Angelica, Perugino, Raphael, Leonardo, Tissot and Michael Angelo have given to the world their conception of Jesus as He appeared to men. What a great privilege and blessing it must have been to stand in His presence and listen to the music of His voice! His was the most beautiful character that the world has ever seen. From the time when He was a child, wandering among the hills of His native country, cradled and clothed in the deepest poverty, to the moment when the merciless Roman soldier thrust his spear into His side there was never a breath of calumny to stain His name. The

THE BUILDING OF THE BIBLE

crowning jewels of His life were goodness, mercy, and love for all mankind. His holy life, a little span of three and thirty years, woven in the loom of sorrow and ending in a painful death on the cross, challenges our admiration and bids us love the divine and walk in the ways of holiness. What a noble life He lived, how humble and yet how sublime! Standing on the wave-beaten shores of the ancient city of Capernaum, clothed in the plebeian robes of His fathers—by this old city which He claimed as His only home and place of abode—His great soul, weary of the sin and sorrows that rolled by on the chariot wheels of wealth and poverty, He stretched forth His hands to the wild rushing throng, as if He would enfold them in the wings of His love, and said, in a voice of pleading emotion: “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” How noble! How beautiful! In all the annals of time, among all the nations and tribes of men since the human tongue was schooled into speech nothing has been uttered so sublime, so humanly great.

THE BUILDING OF THE BIBLE

The highest and best, the most learned of men have fallen at the feet of Christ and have paid Him homage from the deep of their hearts. The philosopher Hegel saw in Him the union of the human and the divine. Spinoza, the brilliant pupil of rabbi Morteira, spoke of Christ as the noblest example of heavenly wisdom. The grandeur and the simplicity of His life overawed the critical Voltaire. "If in the life and death of Socrates," said Rousseau, "we see the sage, in the life and death of Jesus we see a God." "When I would make a picture of Christ," said Durer, the great painter, "I am almost driven to tears by the sorrow and the mournful beauty of His face. My brush seems to lose its cunning, and I am lost in contemplation of things divine." Banished on a lonely island in the sea, where the volcanic fires of the earth had thrown up the seething rocks from its tortured bosom, Napoleon Bonaparte, bereft of his crown and looking into the pale kingdoms of eternity, said to General Bertrand, "Your name and mine will be only a memory, a college theme; but the name of Christ will live in the hearts of men for all time."

Such a man was the founder of our noble religion, and of whose eventful life the New

THE BUILDING OF THE BIBLE

Testament is a faithful record. He changed the prevailing current of all religious thought and threw His rainbow of love and mercy across the rolling, troubled clouds. He blessed the babe in its humble cradle; He could rebuke a king on his throne. Before His sublime Presence cant and superstition crumbled like a falling temple, for He bore a message from the throne of heaven; He was the voice of the Great King.

CHAPTER III.

Modes of Ancient Writing

FROM the earliest ages of which we have any authentic or traditional records men have sought some method to preserve for posterity a faithful account of the thoughts and deeds of the ages gone. Irrespective of his state and condition, savage, barbarous, or civilized, man has ever cherished in his bosom the thought of handing down to others an account of his having lived, and of his impressions of life. The love of life is deeply implanted in the sacred precincts of our natures. Pyramids, mausoleums, and stately monuments are eloquent of the care and labour which our fathers of antiquity used to acquaint and instruct the coming generations of man's early days upon the earth. Death, individual or state, is the great horror and monster before which we fall and beg for another hour of life. To pass out of existence, to cease to live, to love, and to dream; to be forgotten and our names lisped not again upon the tongues of men, this indeed is the king of terrors. An old man, white of hair and feeble of step, caught in the maelstrom of the

THE BUILDING OF THE BIBLE

French Revolution, fell upon his knees before the merciless guillotine and passionately cried, "O let me live! Even if I go down into the dungeons of hell and commune with the demons and the damned, still let me live!"

It is our purpose now, before entering into a history of the books of the New Testament, to record a few facts relative to the methods employed by early writers, and to whom we are indebted for all we have learned of the distant past. This, we hope, will illumine our way for a better understanding of the task before us, and to appreciate the wonderful achievements of a people to whom the arts of composition were so imperfectly known. Paleology goes back to the remotest ages of time. The methods used were crude and primitive, but they are the beacon lights by which we see through the years clothed in endless shade. We learn of Moses, of Solomon, of David, and of the great host of godly men that glorified the world by their deeds; we learn of the rains that cursed the earth with a merciless flood; of the sacred family that came down from Mount Ararat and peopled the world again; of the heroes and kings and poets and saints that fought and sang and prayed in the thousand of years

THE BUILDING OF THE BIBLE

that sleep in the lap of the ages—of all these things we learn from strange inscriptions on iron and brass and stone, on wood and bark and parchment and clay. Let us pay a tribute of devotion to the arduous labours of these old “writers,” who thus lifted the veil and set our feet upon the enchanted plains of old Israel.

In assembling the facts by which we can arrive at an intelligent understanding of the early writings and inscriptions it is necessary to go back to many generations before the Christian era.

The Babylonian inscriptions are singularly valuable. They are supposed to have been made at the request and during the reign of King Khammurabi, and bear clear evidences of a system of literary composition that was used probably in the days of Abraham. Another discovery of importance, recently made, reveals a special code of laws for governing the people, made and promulgated by this same Egyptian King, Khammurabi. Rude methods of composition and instruments of writing were used hundreds of years before the time of Moses. The Tel el-Amarna tablets, found in 1887, on the site of an ancient city in Egypt, have given us a long

THE BUILDING OF THE BIBLE

and precious list of inscriptions which unfolds and reveals many interesting conditions of that remote and misty age. They record, in their primitive and mysterious way, wonderful and vital events that occurred fifteen hundred years before Christ. The ancients wrote many things on "potsherds," more properly speaking, *Astraka*, a term signifying broken pots, pieces of earthenware, or crockery, no longer fit to be used. Quantities of this inscribed crockery have been found in fields and in villages along the Nile valley. Some have been carefully preserved and may be seen today in the museums of Cairo, Berlin and London. In 1799 M. Boussard, a French officer of engineers, found in the old trenches of Fort St. Julien a slab of black basalt, bearing a curious inscription which, when deciphered, proved to be a key to a proper interpretation of Egyptian hieroglyphics. It is now known as the Rosetta stone, and in the British Museum where it is preserved thousands have viewed it with increasing interest. Upon this slab, in Greek and in hieroglyphics, is inscribed a decree of the Egyptian priesthood, which assembled in Memphis two hundred years before the Christian era. Hence, it was a valuable discovery, and fur-

THE BUILDING OF THE BIBLE

nishes a means by which the long lost tongue of the ancient Egyptians was regained.

In these early ages the leaves and bark of trees were sometimes used as a surface upon which to write. The Romans and the Egyptians used linen on which to write their religious books or rolls. The Babylonians and Assyrians wrote upon slabs of clay, the writing carefully inscribed when the clay was soft, and then baked to a clean, hard surface. Down to the middle ages waxed tablets were often used by the Greeks and Romans, the matter written with a sharp "pen" or instrument fashioned out of ivory, bone, or metal. Gold, bronze and lead, according to the importance of the subject, were used at some period by the most civilized and cultured nations. Leaden plates have been found in ancient graves upon which were recorded the virtues and noble deeds of the one who has silently turned to dust.

Coming down to a later time, to the dawn, we may say, of the Christian era, we find quite a change, a marked improvement in the material used in writing. Leather was employed as a writing surface by people of wealth, and large "libraries" of this material were frequently found in the homes of rabbis and

THE BUILDING OF THE BIBLE

in the palaces of titled dignitaries. In the Delta of Egypt is a reed known as papyri or papyrus. This reed grows also on the banks of the Nile, the Jordan, and in the south of Italy. It is sometimes made into boats, and its fibres used for cordage. It usually grows to a height of ten or twelve feet. Commercially it is a very valuable plant, its bark being used in many arts and industries. The pith of this papyri is soft and white, and the poor of the country in which it grows often use it as a food. Its chief value consists in its use as a writing material. The pith is extracted from the stem and laid in parallel rows. Across these rows another layer of the pith is placed, after which it is crushed and rolled into a beautiful white surface known as *papyrus*. Upon this papyrus many great and notable books have been written. Plutarch, Livy, Josephus, Virgil, and Julius Caesar wrote their immortal works on papyrus sheets. The Gospels, the letters of Paul and Peter and James; the marvelous Revelation of John; the writings of Tertullian, Polycarp and Origen found their beginnings upon papyrus rolls. Many manuscripts of this substance have been uncovered in the excavations of Pompeii and Herculaneum. Sadly enough

THE BUILDING OF THE BIBLE

they could not be preserved, as the writings faded when exposed to the air and light.

There was known also a substance called *parchment*, or vellum, simply the skins of sheep and of goats, tanned and artistically dressed, upon which valuable matter was chiefly written. The decrees and edicts of the court and crown and the rulings of ecclesiastical assemblies were written on parchment, as this was more durable and more artistic in appearance. By the common people this parchment was not extensively used until after the ninth century, the cost of its manufacture confining its circulation to the favoured few.

The writings on these rolls of papyrus and parchment were recorded on one side of the sheet, rarely on both. The reader was supposed to unroll the sheet and to roll again as the reading proceeded. These rolls were in common use in all the civilized countries of ancient times. They varied in length according to the volume of the matter to be recorded, but the average length was twenty-five to thirty feet. Instances are on record where some of these rolls, containing precious or sacred articles, were of great length. In a grave near the old city of Ephesus a roll of parchment 140

THE BUILDING OF THE BIBLE

feet long was found, sleeping with the dust of the dead. Perhaps some mourning friend, deep in the shadows of grief, hoped that the silent lines might cheer the loneliness of the long, starless night.

After another cycle of time we see quite a change in the size and form of manuscripts. Slowly the "roll" was discarded, and the long sheets were cut into eight or ten-inch squares, and known as *codices*; a single square was called a *codex*. They now began to take the form of books, and had many advantages over the old style, both in appearance and convenience. All the old manuscripts, which the world possesses today, are in the codex form, and will so be referred to in the succeeding chapters of this work.

There were two or three methods or ways of writing used by our fathers and professional scribes when the Bible was written. The first style was known as the *uncial*, in which the letters were large and round in general appearance. They gave the manuscript an element of dignity and artistic finish, and this style was in general use from the second century B. C. to the ninth century of the Christian era. Writing of this kind is known as the *bookhand*.

THE BUILDING OF THE BIBLE

All, or nearly all, the inscriptions, cut on wood and stone, were done in uncial letters, and many specimens of this work remain with us today.

Another style of writing was known as the *minuscule*, and consisted of much smaller letters, and was employed where the object was to economize in papyrus and parchment. It did not lend itself to imposing ornamentation.

A third style was known as the *cursive*, or "running hand." This system was used in writing "business letters," deeds and documents used in law and in the courts, where haste was sometimes necessary, and beauty of "hand" wholly needless. The manuscripts written in this way are much harder to read and translate than any other writings employed by the ancients.

In the primitive ages of the Christian era material upon which men recorded their thoughts and deeds was sometimes difficult to obtain. Invention in the arts and sciences did not come to their relief as it comes to us today. Papyrus, and especially parchment, was very costly, and as a result our fathers were compelled to adopt a very rigid economy in everything pertaining to literary or legal

THE BUILDING OF THE BIBLE

writing. Many times the written matter on parchment was carefully *erased* and another recorded instead. The custom of removing writing from the surface of the material on which it was inscribed, and then preparing that surface for another text, has been practiced from very early times. Manuscripts so written were known as *palimpsests*, from the Latin *palimpsestus*, meaning "scraped" or "rubbed." The term is referred to by Catallus, Plutarch and Cicero. The text written on papyrus could not be erased by scraping or rubbing, as the surface was soft and fragile, hence manuscripts of this kind were *sponged* and *washed* until clean enough to receive another text. Another method was used to erase the writing from parchment. This material was sufficiently strong and durable to admit scraping with the knife. Sometimes the parchment body was softened with milk and meal and then vigorously rubbed until the ink was seemingly erased. Ordinarily the ink stains were not hard to remove, as the inks used by the ancients were chemically inferior and, in a century or so, perished beyond relief. Sometimes, before the writing had hopelessly faded, a manuscript of importance was *reinked* or practically writ-

THE BUILDING OF THE BIBLE

ten again. This was known as "tracing." Many important manuscripts were saved from total loss by this timely method.

The habit of erasing the writing from a roll or codex and adding new material came to be so common, and so recklessly done, that some step had to be taken to arrest the abuse. A Greek synod, in the year 691, issued an edict that no manuscript of a sacred nature should be destroyed, save where the writing had perished beyond all efforts to restore it. It was charged that the monks and fanatical clergymen were destroying many classic manuscripts, works of priceless value, to make room for their silly "edicts" and sectarian literature. While we are forced to believe that this was often done, we should look at it in a spirit of charity and be slow to believe that the deed emanated from any hostile feeling or intent. They doubtless believed that they were doing God's service when they were destroying "worldly" literature to make way for the "Lord's decrees," as they understood them.

In the Vatican library at Rome, Dr. Paul Bruns discovered a palimpsest manuscript on which the ninety-first chapter of Livy's Roman history had formerly been written. An

THE BUILDING OF THE BIBLE

attempt was also made to destroy the recorded orations of Cicero, but by careful tracing and re-writing they were virtually restored. It is fair to say that some Bible manuscripts have been subject to erasure and the text from some classic work written on the re-dressed vellum instead.

About thirty old Latin, Greek and Gothic palimpsest manuscripts are known to exist, the majority being Greek. They belong to the fifth and sixth centuries of the Christian era. The codex Ephræmi, in the National Library of Paris; the Petropolitanus of St. Petersburg; the Dubliensis of Trinity College, Dublin; the Zacynthus of St. Petersburg; the Patiriensis of the Vatican in Rome are all palimpsests, and are in a fair state of preservation. A palimpsest of the Latin Vulgate is now reposing in the Escorial of Spain and contains Judges and a part of Numbers.

As paleography at this time was in a primitive state the arts of composition were unknown among the common people. They employed many rude methods to convey their thoughts, facts, and opinions. Strangely enough they joined their words together, thus leaving the reader to separate the matter into such sentences as his or her judgment dictated.

THE BUILDING OF THE BIBLE

If the ancient writer wished to record the sentence, "Blessed are the dead that die in the Lord," it was written in this manner:

*Blessed are the dead that
die in the Lord.*

The sentence which we here give will be understood to have been written in Greek or in Aramaic, and shows the difficulties attending a correct translation of the holy Scriptures. The habit of joining the words without a break was used by all the sacred writers until about the year 650. In the seventh century a body of learned men, realizing the need of a clearer and better text to understand the teachings of the Scriptures, assembled themselves into a kind of scholastic court under the name of Massorets—sometimes known as Massorah, or Massoreth—signifying and meaning *Masters of Tradition*. Their chief concern was to simplify the reading and interpretation of the Old Testament, but any improvement in the language and grammatical construction of the Old Covenant would apply also to the understanding of the New. They introduced a broader and better system in the use of vowel points. In the matter of punctuation also—without which no sentence can be properly understood—they made many valu-

THE BUILDING OF THE BIBLE

able improvements, and by this means eliminated much confusion which had hitherto clouded the meaning of the Old and the New Testament. They separated the words and sentences, in the copying and translation of manuscripts, introducing *hyphens* or "breathing spaces" between the words, thus assisting the reader and at the same time enhancing the classic appearance of the text. In the world of letters their labours were productive of great good.

Long and continual use of a manuscript, the "roll" or codex, resulted in the parchment or papyrus becoming brown, and sometimes very dark. Careful as the readers might be their rolls or "books" were often rendered useless by ceaseless handling, and the pitiless corrosion of time. Hence, a new manuscript, by some means, must be obtained, as every Christian, loving the cause of the Master, felt it a duty to have beneath his roof as many sacred books as his slender means would allow. It is necessary to state here that our fathers had no conception of a Bible as we have today. The great majority of the saints were very poor. They were chained to circumstances and conditions that baffled and defied all attempts at release. As a people they were

THE BUILDING OF THE BIBLE

persecuted and friendless. In the eyes of the crown and the court, and the legions that enforced the King's decrees, they were out of the pale of mercy and the blessings of justice. Only the cheerless mines and the burning fields ever knew of their poverty and sorrows. But poverty and persecution constitute no barrier to righteousness when the heart and the will join in an earnest endeavor to do the works of God. The worn and fading manuscripts were restored, when it was possible to save them, by a chemical wash, or by re-inking the lines so as to make the words fairly readable again. When restoration was impossible a new manuscript was written, a financial burden many times hard to bear. The poorer classes had to be content with one roll, or "book." One of the Christians would own the Gospel of Matthew, another the Gospel of Mark, another the Gospel of Luke. Some owned a part and sometimes all of the epistles of Paul. The writings of St. John, the epistles of Peter and James and the minor works of the saints were also in great favour. In Christian love and fellowship these books were loaned, one to another, and kept in a general round of circulation, for there was among them all a union of sentiment, of soul

THE BUILDING OF THE BIBLE

and spirit divinely beautiful and inspiring.

Skeptics have endeavored to weaken the faith of the Christian world by the charge that an element of uncertainty envelops and clouds the history of divine revelation. The claim is urged that the Bible, by reason of its lost originals, by careless copying, faded manuscripts, poverty in punctuation and questionable authorship cannot represent the will and the teachings of an infallible Being. That it survived these defects and distressing calamities is all the greater evidence of divine guidance and protection. Through the rise and fall of kingdoms and principalities; through the gloom and appalling night of the dark ages; through persecutions, winged with the pinions of death, it comes forth like a star from the tortured bosom of a storm-driven cloud. The millions that read and love it represent the noblest and the best of mankind. The Koran of the Mohammedans; the Eddas of the Scandinavians; the Tripitakas of the Buddhists; the Five Kings of the Chinese, and the Vedas of the Hindus, are sacred books that circulate only among a people whose minds are dwarfed and clothed in the dust and shadows of piteous superstition. The Bible of the Christians has an audience

THE BUILDING OF THE BIBLE

greater and better than these. In the libraries of the great spirits that have moved the world it is known as the *Book of Books*. Philosophers, poets, great jurists; heads of universities, astronomers, deep thinkers in all the walks of life find it a companion in their studies, a pleasing comforter in their sorrows and afflictions. What an array of prophets, patriarchs and celestial singers we hear speaking through its pages. Job is one of the oldest books known. In its noble antiquity it has but one rival, and that is *The Book of the Dead*. It was composed when ancient literature was in its swaddling clothes, when the dawn was pleading with the starless night. Yet no book, in all the annals of literature, can approach it in beauty of thought and classic diction. That story of devotion and sublime patience through loss and sorrow and bodily affliction can never be surpassed. Thomas Carlyle, a name of which all England is justly proud, delivered a lecture to a cultured audience in London in which he said:

“I call the book of Job, apart from all theories about it, one of the grandest things ever written with a pen. A noble Book, all men’s Book! It is our first and oldest statement of the never-ending problem—man’s destiny, and God’s way with him here

THE BUILDING OF THE BIBLE

on earth. Grand in its sincerity, in its simplicity; in its epic melody and repose of reconcilment. Such living likenesses were never since drawn. Sublime sorrow, sublime reconcilment; oldest choral melody of the heart of mankind; so soft and great; soft as the summer midnight, as the world with its stars and seas."

We do not know who wrote the book of Job, nor when it first appeared among men. About it all antiquity has folded its silent wings. Yet we know that the beautiful story, revered of all men, will go on, and on, and on, down to the gates of eternity.

How inspiring are the Psalms of David! They are the first-born of heaven's beautiful melodies. Through it all old Israel seems to be singing of her joys, her sorrows, and her glories. Softly we hear an oratorio of angels praising God for His goodness and His boundless mercies. "Not in their divine arguments alone," said John Milton, "but in the very critical art of composition they may be made to appear over and above all kinds of lyric poesy."

Athanasius and Luther saw in the Psalms of David the epitome of the Bible, Basil and Bishop Hall a compend of divine theology. Richard Hooker has said, in his *Ecclesiastical*

THE BUILDING OF THE BIBLE

Polity, "Let there be any wound or sickness or sorrow or deep distress, there is in this treasure-house a present and comfortable remedy at all times ready to be found."

Drifting down with the tide of time we find Jesus of Nazareth calling his disciples and apostles from the ranks of the common people. Many, like Himself, were poor and acquainted with grief. They were uneducated, children of misfortune, with lowly surroundings, the sport of evil winds, the jest of the merciless and the sinful. Some were fishers of the sea, living lonely upon the bosom of the waters; rocked by the waves, hearing, always listening to the rolling billows murmuring their stories of the great deep. But behold, O unfeeling skeptic, what these plebeian children of faith have wrought! They changed the current of the world's history. Their lives were pure and gentle, their thoughts divine, their speech classic and beautiful. The tongue of Cicero and the voice of Jenny Lind are stilled forever, but the disciples and apostles of Jesus will speak through all the ages of time. How then can we account for the wonderful power and success of these lowly prophets and singers, save that the

THE BUILDING OF THE BIBLE

God of Heaven inspired their deeds and their songs. For truth there is no death.

How vicious, unholy, and yet how pitiful is the life of the agnostic. His work is not to build, but to destroy. He robs affliction of its hope, age of its trusty staff, the cripple of his crutch. He enters the house of sorrow and, lifting the shroud from the face of the dead, says to them that weep, *There is no resurrection!* He would wreck the lifeboat that leaves the sinking ship, and laugh to see the poor victims crying in the merciless waves. He is the vulture, the evil genius and destroying angel of mankind; hoping nothing, believing nothing, and dying like the beasts of the field.

The reader may refer to the following works:

Harris'—"New Testament Autographs," 1882.

Kenyon's—"Our Bible and the Ancient Manuscripts," 1897.

Sitterly's—"Manuscripts," New York, 1889.

Hogarth's—"Authority and Archeology, 1809.

CHAPTER IV.

Beginning of the Gospel Dispensation

WHEN a Kingdom, a Principality or a Republic is born into the great family of nations the fact is announced and immediately heralded to every civilized country in the world. The inauguration is attended with all the official pomp and ceremony usual in the customs and rules of state and crown. Wealth and culture and social rank strive to illumine the pathway of the infant government into conditions where honor and peace and plenty may be attained. The dominant race and the prevailing religion of its people are discussed in the courts and in the forums of all nations, small or great.

How different was the birth, the inauguration of the Kingdom of Christ! In a wild region known as The Wilderness, a dismal and uninviting country lying between the Kidron and the Dead Sea, a young man began to preach. He was the son of Zacharias, a devout and learned priest, and of his wife Elizabeth. Had he so desired he could have been, like his father, a priest or rabbi, but he took the vows of a Nazarite and broke faith

THE BUILDING OF THE BIBLE

with the ancient creed. His education is unknown, but he was evidently schooled in the prophets, and the religious teaching and philosophies of the age. He was retiring in his nature, was in many ways an ascetic in his habits, denying himself the pleasures and even the necessities of life. He had something of the hermit's love for loneliness and reflection. He was eccentric in his dress, his only garments being a robe of camel's hair and a leathern girdle; his food was locusts and wild honey. His mother was akin to Mary, the mother of Jesus. He was known as John the Baptist. He preached repentance and the Kingdom of heaven at hand. He was a Voice crying in the Wilderness, warning the people that a new Dispensation, the Christ of ancient prophecy, was come for their spiritual deliverance, and to make ready for the great and momentous change. We feel that we are safe in the assertion that Christ and John, being kinsmen in the flesh, were companions in the days of their youth, and spent their time in sweet communion of soul and spirit, pleasing to heaven and the angels. We cannot agree with John Milton who says, in "Paradise Regained," that Christ had not seen John the Baptist until the day

THE BUILDING OF THE BIBLE

of His baptism. The claim is not supported by reason or probability. So let us believe that, roaming over the hills of Galilee; in the busy streets of Bethlehem and Jerusalem; on the shady banks of the Jordan; in the forest where the leaf and the vine and the fluttering wing live in the light and seclusion of nature's God, these children of divinity's mould, gentle of nature and noble of thought, looked prophetically into the mirror of time and saw the Kingdom of heaven marshal its mighty army under the banners of peace and righteousness.

The fame and influence of John the Baptist extended far and wide. His peculiar habits and manner of life, his dress, his love of holiness, the flame of his eloquence invaded every haunt of sin and vice. The banker left his desk, the shepherd his flock, the woodman his ax, the plowman his field and journeyed to the Wilderness to hear the strange prophet of the wilds plead with men to repent and believe. Some came to scoff, some to listen and to pray, all to wonder and to feel the power and the charm of his persuasive, plaintive voice. Multitudes came from Jerusalem, from the villages along the Jordan, from Hebron, the city of his birth—Pharisees,

THE BUILDING OF THE BIBLE

Sadducees, Stoics and philosophers. Josephus speaks of John the Baptist as being a man of great virtue and nobility of character. He mentions him in his history of the war between Aretas king of Petra and Herod, and strongly commends him to the attention of his Jewish brethren. At length, fearing that the appealing eloquence of John might move and incite his people to revolt—a people who, in view of their poverty and their sufferings, were easily stirred to defiance and rebellion—Herod cast him into the prison of Machaerus, and, to please the wish of his cruel and heartless wife, put him to death in what is supposed to have been the thirty-third year of his life.

When John baptized Jesus in the river Jordan our Saviour was then ready to begin His holy ministry which should reach to the uttermost parts of the earth. It was a great day in the annals of time, the moment to which antiquity had pointed, of which the prophets had written, and the angels had sung. The Kingdom of Heaven was now fully come, the Great Ship launched upon the sea of life, on the bosom of placid waters where no unfriendly winds and waves beat upon the verdant shores. In all its appointments how holy and divine! Its courts were seats of

THE BUILDING OF THE BIBLE

mercy and justice, its crown upon the brow of the Great King; its schools taught of the old patriarchs and fathers, of whom it was pleasing and sweet to learn.

Christ chose his followers, his trusting disciples, from the plain people, from the poor, the lowly in the common ranks of life. He seemed to love them that were schooled in affliction. In this do we not see the wisdom of God? We are sometimes amazed at the number of great spirits that have come from the common walks of life, the mighty army of men that toil in the plebeian ranks, the multitudes whose presence has blessed the earth since the Garden of Eden burst into bloom. John Bunyan was a poor tinker in Bedford, England; Cromwell was a slow, plodding, quasi-preacher of St. Ives; Martin Luther sang for alms in the cheerless streets of Eisenach; Savonarola was shunned because he was poor; Joan of Arc, the beloved daughter of France, was an humble home-child, and could neither read nor write. Christ's first call was to the humble fishers of the sea. They left their nets and dutifully came at his bidding. Their faith was strong. There must have been something persuasive, beautiful, God-like in the voice that commanded them

THE BUILDING OF THE BIBLE

to forsake all and follow Him. Men lingered to listen and to hear the words of the Master. He taught in the synagogues, in the temples, on mountains, in shady vales, by the old well and the singing brook, in the lowly cottage of the poor, on the shores of the fretful sea. His fame went out through all Syria, in Decapolis, in Jerusalem, in Judæa and beyond the Jordan. To him they brought all manner of sickness to be cured. The lame, the palsied, the groping blind; the child afflicted in its cradle, the wild maniac in his chains, the leper bereft of friends. All these He cured. They called Him to the house where the dead lay sleeping in solemn stillness; He spoke, and death lifted its sullen wings and gave back the breath of life and the bloom of youth.

Daily great multitudes followed Him. His disciples grew in number and in knowledge of the faith. For a time the ruling rabbis, the princely rich, the court and the crown jested, laughed at His claims. They charged that His converts were the poor, the despised, the begging, worthless rabble. No honorable Jew, it was said, grounded in the noble faith of his fathers, could even entertain the thought of joining the fortunes of the fanatical Nazarene. He was but an evil wind, a disturbing dream

THE BUILDING OF THE BIBLE

that would soon pass away and be forgotten.

Christ taught His disciples to be meek and lowly, lovable and kind: "Whosoever shall compel thee to go with him a mile, go with him twain." He taught them to pray for their enemies, to do good for evil. He charged them to be subject to the higher powers, in all things to be obedient to the law. Who then could bring a reasonable charge against them? "I can find no evil in these Christians," wrote Pliny to the emperor Trajan, "no accusation to make." They were seeking no temporal power, no wealth or position, no earthly possession. Their dreams, their aspirations were clothed in higher thoughts. Their kingdom was not of this world.

At length, beholding the multitudes that followed Jesus, His growing fame, the charm of His voice, his daily loving communion with them that mourn and are broken in heart, the rabbi in his temple, the pagan steeped in his philosophy, the crowned ruler on his throne, began to be alarmed. What manner of man was this that should question the order of our worship, the faith of our fathers, old and doubly blessed when this young intruder came to vex and destroy! Who were the rabble, the hordes, the ermine clans that daily

THE BUILDING OF THE BIBLE

followed this pretentious, irresponsible Nazarene, himself so poor that no shelter for his head defied the wintry winds! It could not be. He must be suppressed.

The Crucifixion and the history of the events that led up to that sad and unholy hour are foreign to our purpose here. In all the countries of the world, in every tongue that records the deeds of men, it stands forth clothed in sorrow, in mourning, in tears, and yet in glory. "No man," said John Wesley, "can read of the Crucifixion of Christ without a cry of weeping in the deep of his heart." The story is known of all men. In the seats of the mighty, in the palace of boundless wealth, in the shadowy haunts of poverty, in the gilded halls of sin and vice, in the lonely hunter's camp, in mines of the earth, on the ships that defy the driven waves it is known and told in measured strains of sadness; it is the soul's gloomy, sad, and sacred memory.

When Christ ascended to heaven He left His disciples to carry on His great work. Many things He said to them were treasured in their hearts. Yet when He was gone, when they saw Him no more, when His voice, in which He had spoken to them in the tongue

THE BUILDING OF THE BIBLE

of angels, was silent and they missed Him in the councils of their congregations, they felt a sense of loneliness which nothing but His great Presence could dispel. They were surrounded by a people hostile to their cause, their teachings, their most sacred tenets. The shadow of the cross haunted them like an apparition of evil omen. Tiberius frowned his cruel anger upon them. They met in secluded places, in dungeons, in caves of the earth, in the hills, in the silent forest where shadows spread their protecting wings. In these lonely, unfrequented places they gathered in little bands, talked lovingly of the Master and praised God for His mercies. We have said the disciples were heavy with sorrow, with boundless grief in their great loss. In God's wisdom this, we know, was best. Sweet are the uses of adversity. Misfortunes are sometimes the golden wings that lift us to higher, nobler things. John Ruskin, the great writer and professor of Fine Arts in Oxford University, said that he had suffered all his life from the lack of hardships, trials, and tribulations in his youth. Paul and Judson and Obadiah Holmes were tried in the fiery furnace of sorrow, pain and disappointments of life. When a British Lord heard Jenny

THE BUILDING OF THE BIBLE

Lind sing in London he was charmed, as all people were, by the great beauty of her voice, but said, when writing to a friend: "She sang beautifully, almost divinely; yet if some great calamity should befall her, some mighty grief cloud the light of her soul, how sweetly she would then sing." A Russian officer called to see Tolstoy, the greatest writer, perhaps, of modern times. He found the old Count ill and in bed. "I am sorry to disturb you," said the officer; "I did not know you were sick." "It is all right, my friend," replied the Count, "your calling in nowise wearies me. *I like to be sick.* I love affliction. I like to weep and to be sad. When I am afflicted all that is carnal, all that is earthly leaves me, and nothing remains but thoughts of heaven and things divine." How beautiful and divine, so strange and yet so wise, so grand and true.

So let us believe that it was meet for Christ to leave the disciples in the morning of their spiritual life. The struggles, the misfortunes and the dangers which they would have to endure would only make them richer in faith and in the hope of a crown of righteousness to come. Slowly but irresistibly they grew. Kindred, friends and fortune, all earthly

THE BUILDING OF THE BIBLE

pleasures born of the days of their childhood had taken flight upon the sombre wings of the night and gone. They could only look through a glass darkly, but in the end they should see Him face to face.

Sometimes hope comes to the desolate when the nights are darkest and the hours are heavy with the fruits of despair. In a shady bower by the Cherith brook the ravens fed Elijah, their wings inspired to seek the flowery glen. On a stormy night, loud with its thunders and its threatening winds, we have seen a star burst from the troubled clouds to light the traveler on his darksome way.

In the fertile plains of Cilicia, in the city of Tarsus, a young man lived. He was born in the early days of the Christian era, and was a youth of many gifts and of brilliant promise. His parents were devoted followers of the Hebrew religion. Modern historians claim that he was a Hellenist, and that he spoke the language of the Palestinian and Assyrian Jews, the Aramaic tongue. He declared himself to be "a Hebrew of the Hebrews." That he ever saw Christ in the flesh is not positively known. He was a Pharisee, having descended from a line of Pharisaic ancestors, and

THE BUILDING OF THE BIBLE

boasted that he belonged to the straightest order of the sect. He was known in his younger years by the name of Saul. His father doubtless gave him this name after the first king of Israel, as the family belonged to the tribe of Benjamin. As a Roman and a missionary to the Gentiles he went by the name of Paul. To Gamaliel the elder, the grandson of Hillel, he went to school in Jerusalem, and was unusually brilliant in every part of his studies. He appears to have aged early in life, being in some manner afflicted from his youth. He never married. He is said to have been uncomely in appearance, and excited the curiosity of many people. The Jews taught their children some special trade with which to start in life; hence we find that he was a weaver or maker of tents. In Christian literature he may have read the "Logia," which was known as the "Sayings of Christ," but we are not sure. He was active in the persecution of the Christians; was present at the stoning of Stephen, which haunted his memory in the coming fruitful years of his life. With love of the traditions and the religion of his fathers his soul was aflame. He could see no wrong in the persecution of a sect that came to cripple and to

THE BUILDING OF THE BIBLE

arrest the old institutions which, from his cradle, he had been taught to regard as sacred and divine; a people he believed to be of unholy design and mean of birth. Hence, clothed with special power and authority, he started to Damascus to apprehend and bind the helpless Christians and bring them to Jerusalem for trial by their enemies. Nearing the ancient city, and glorying in his mission, he saw a great light burst from the heavens and shine around him like the rays of a thousand suns. As he stood bewildered, wondering, blinded by the bright, celestial rays, a voice, heavenly and sweet in its accents, cried: "Saul, Saul, why persecutest thou me?" He fell to the earth, broken in his strength. The anger, the evil, died in his bosom and he lay like a babe fresh from the hands of God, not one that had inflicted pain and suffering upon his innocent fellowmen. He had seen no man, but, regaining his composure for a moment, he asked: "Who art thou, Lord?" "I am Jesus of Nazareth whom thou persecutest. Arise and go into the city, and it shall be told thee what thou must do." To the Christians that voice would not have been strange. It was the same voice that spoke to Lazarus in the grave; the voice to which the winds and the waves listened and obeyed;

THE BUILDING OF THE BIBLE

the voice that said to His wondering disciples, "It is I; be not afraid."

Broken in spirit, blind and helpless, Paul was led down to Damascus and they who ministered unto him heard him utter an earnest, fervent prayer to heaven for his soul's relief. A great, momentous change was there! It was like a mighty oak that had fought its battles with a thousand storms now fallen down into a sylvan bower of leaf and bloom; like an eagle screaming its daring strength from some wild and rocky height had been transformed into a harmless dove, soft of wing and sweet of song.

The saints that were in Damascus were still afraid. They did not know at first that a voice from heaven had shielded them from suffering and great distress. They viewed their fallen foe as the hunter views the wounded lion, as the wolf lies in wait for the unprotected lamb.

But Saul was harmless now. Evil and desire of merciless affliction, with all their wicked train, had vanished from his bosom as darkness flees from the rosy dawn. Out of an hour of hopeless despair, out of the deepening twilight of a slowly departing day a star had been born that should henceforth light the weary pilgrim's pathway to righteousness and to God.

CHAPTER V.

Paul and the Beginning of the New Testament

CONCERNING the time of Paul's conversion there have been different opinions among critical Bible students for many years. All agree that an element of uncertainty clouds all attempts to arrive at any conclusion fortified by unassailable facts or traditions. We can only give the opinions and calculations of some of the ripest scholars who have earnestly sought to clarify the question to the satisfaction of the Christian world.

Professor Ramsay, a learned Churchman of Aberdeen, Scotland, feels reasonably sure, after a careful investigation, that the conversion took place in A. D. 33; Archbishop Ussher places the time at A. D. 35; Harnack claims that the conversion occurred at an earlier time, probably in the year 31; Lightfoot comes to the conclusion that the year 34 or 35 was the time to which the greatest evidences seem to point.

This discrepancy of opinion is born of the poverty of our information regarding the chronologies of the early ages. The chrono-

THE BUILDING OF THE BIBLE

logical systems used by our fathers were very faulty, and in many ways misleading. The earliest written annals of the Greeks, Etruscans, and Romans were irretrievably lost. The traditions and legends of the Druids, we regret to say, perished with them. Many of the kings and emperors of ancient times, unmindful of the wants of coming generations, were singularly careless relative to the history of their respective countries. It is said that a Chinese emperor, in the year 220 B. C., burned all the books known to exist in his kingdom, and a Spanish "nobleman" took special pleasure in destroying the picture records found in the pueblo of the Montezumas. However, in addition to the early Greek writings we have forty books that treat of chronology. Fifteen of these seem to be almost entire. They are supposed to have been compiled by Diodorus Siculus in the years immediately preceding the Christian era. In form and in general convenience they are very well done, and throw much light on the principal events of that remote age. We have also the Pentabiblos of Julius Africanus, written in the year 220, A. D., and the *Chronicon* in A. D. 325, by Eusebius Pamphili, bishop of Cesarea, and distinguished as the

THE BUILDING OF THE BIBLE

first book purely chronological. There were also the *Chronographia* by Georgicus Syncellus, and that of Johannes Malalus, both, we believe, compiled some time during the eighth century. Dionysius of the sixth century, a learned Cythian and Roman abbot of much notoriety, compiled a chronology which ranks as being probably the best of its kind. In 1650 Archbishop Ussher published his "Annales Veteris et Novi Testamenti," considered by many to be a work of singular merit.

We can readily see how a multitude of chronological systems may produce an endless confusion in the minds of students, who earnestly seek to be set right concerning the exact times when the world's great events took place. The effort to find a perfect rule, fortified by reason and facts, seems to be wholly fruitless. Can we not console our want of knowledge by the pleasing thought that, at some time during the fruitful years which we have just mentioned, the greatest event in all the annals of Christendom, save that of the advent of Christ, found its birth outside the gates of the old city of Damascus! The teeming pages of history, sacred and profane, contain nothing to question or contradict

THE BUILDING OF THE BIBLE

the recorded facts of that momentous hour. Revelation and inspiration join in beautiful and sacred harmony in all the events leading up to Paul's miraculous conversion, and the Christian world, on bended knees, thanks God for the voice and the light that illumined the pathway of the ages.

After Paul again received his sight, and was clothed in his strength, he remained for a little season in Damascus, the guest of the hunted, persecuted saints. It was a strange situation. The poor, helpless, and despised followers of Jesus were now the good angels that ministered to his needs. To him it was all a revelation, yea, a spiritual revolution. Scorn and anger and merciless hate ceased to fret his soul. He was a new creature, fresh from the hand of God. A new life, a beautiful highway that leads to the Celestial City invited his feet to follow where angels had made it a holy ground. But he was now restless, he knew not what to do. He was in the midst of friends, but the enemy was waiting without. With patience and mercy they would not hear him; they would laugh at his story, and scold him for deserting the faith of his ancient fathers.

The Apostle tells us that after remaining a few days in Damascus he went to Arabia.

THE BUILDING OF THE BIBLE

Many writers have been studious to know why Paul went away on this seemingly fruitless journey. Arabia was a land of dreams, woven in the loom of mystery, isolated, weird, defying criticism, serene and contented. It could boast of its poets and its philosophers; it had its schools of learning, it could point to its old patriarchs and its men of God; was seemingly staid and immovable in its manner of spiritual worship. The reasons that caused the Apostle to go to Arabia are not difficult to find. He would get away from his kinsmen, his associates in the persecution of his innocent countrymen. All around him, in Damascus, in Jerusalem, in Palestina, in Tarsus, the city of his birth, were scenes of strife and the merciless persecutions in which his hands had taken part. The lands so familiar to his wanderings when a boy were now clothed in memories that pierced his heart. Piteously the blood of the saints cried to heaven, their pleadings for mercy still haunted the winds, haunted him whose feet had been swift to blight the harvest which their tears had made. "I am afraid to think on what I've done," cried the guilty Macbeth. "Can all great Neptune's ocean wash this blood from my hands!" Again, it is pleasing

THE BUILDING OF THE BIBLE

to believe that Paul went to Arabia to seek, somewhere, a little kingdom of quietude and rest; to set himself adrift from the teachings and impressions of his youth, to muse and to pray. He would go where nature's sweet whispers teach the deep things of God. Five and thirty years of his life were already gone, the work that lay before him was great, the shades of the night were drawing nigh. He would commune with the Master to understand, to know his duty in the new life to which he had been so miraculously called; to school his voice to trill the beautiful melodies of heaven, to train his wings for lofty flights, to ascend to altitudes of glory of which his soul had never learned. It is sometimes good to be joyfully lifted above the common things of life. We feel nearer to God when we weave our garments in heaven's loom; when we build our castles on the everlasting hills and peacefully look down upon the lingering, fading twilight of a dying day. "When I listen to your wonderful melodies," said an old mother to Mozart, "I am sweetly enchanted; I am wafted away to the land of beautiful dreams; my worn and weary feet walk upon the clouds."

We have the testimony of Paul himself

THE BUILDING OF THE BIBLE

that he stayed in Arabia three years. He then felt himself to be equipped to fight the battles of the Lord; to die, if need be, in defense of the Great Cause. Leaving Arabia he returned to Damascus at once. Doubtless the old city, a poem in the annals of antiquity, clothed him in dear and sacred memories. There the marvelous light had shone around him; there the voice called and awoke him from the curse of his evil dream; there, blind and helpless, he had uttered his first prayer to Jesus of Nazareth whom, henceforth to the hour of his martyrdom, he should faithfully and joyfully serve.

Paul began his ministry at once. In the synagogues of Damascus he boldly preached Christ and the New Dispensation at hand. The saints, scourged and beaten as they had been in the past, wondered at his zeal and fearlessness. Doubtless they warned him of his danger, but the great Apostle felt that he should fear nothing, since the God of heaven was his strength, and old David had said, "The Lord is my shepherd, I shall not want." The Jews and all that heard him were amazed. They remembered him as the merciless and relentless enemy of the Christians, and were slow to understand a change so sudden and

THE BUILDING OF THE BIBLE

far-reaching in its results. The rabbis were displeased, and could not be brought to tolerate a condition having for its object the destruction of their ancient religion. Hence they demanded that the synagogues be closed against him, and that no favours should be shown him. There began his first persecution. He never knew, after this time, a moment's peace, save in the contemplation of the promise of the Crown of Righteousness which he would find in heaven. The Jews at length, perceiving that persuasion was fruitless, took counsel to kill him, guarding the gates of the city to prevent his escape. But who art thou, O man, that would seek to baffle the will of God! The battle is to the strong save when the weak is blessed by the arm of the Lord, and the angel that rolled away the stone from the Saviour's tomb found a way to smite the gates of Damascus in twain. Hence, Paul made his escape, and experienced no harm.

Anxious to be about his Master's cause the Apostle hurried to Jerusalem, where he met Barnabas, Peter, and James. The saints in Jerusalem were afraid of him. They remembered him as their relentless enemy in whose heart no mercy or pity could be found for them,

THE BUILDING OF THE BIBLE

or for the cause they loved. They shuddered at his presence. They did not know that the storm-cloud, with its roaring tempest, had been turned into the gentle murmurings of a summer breeze; they did not know that the devouring vulture had fallen, helpless and broken-winged, to the earth. But Barnabas of sacred memory, the Levite of the Isle of Cyprus, who sold all of his property and laid his wealth at the feet of the apostles, heard from Paul the inspiring story of his wonderful conversion, his sojourn in Arabia, and his flight from Damascus. It was, as we know, a beautiful story of his transition from darkness to light, a story that will hold all the ages in its grasp, with none to doubt. Eagerly, trustingly they laid their arms about him, welcoming him to the sanctuaries of their holy family, and Paul became one of the Immortals of whom it is pleasing to learn.

In harmony with his nature and his zeal for Christ Paul began at once to preach in Jerusalem. His soul was aflame with the divine beauties of the Christian faith. Regardless of danger he must boldly challenge to combat the tigers of evil. He disputed with the Grecians; he compared their rules and philosophies of life with the unsearchable

THE BUILDING OF THE BIBLE

riches of the gospel of Jesus Christ. Defeated in the argument, humiliated, angered, the Grecians endeavored to kill him. Again he was saved by flight. The Christians sent him down by Cesarea, and thence to Tarsus, the city of his birth.

"Tarsus was no mean city." Strabo, the noted writer, historian and philosopher, has somewhere said that "Tarsus surpassed all other cities in the fame of its universities, even surpassing Athens and Alexandria in the study of philosophy and educational literature." "In Tarsus," says Lightfoot, "you breathe the atmosphere of culture, refinement, and learning." Situated in a wide plain, with the hill-country behind, where the snow-covered Taurus throws its silvery light among the waves of the rolling Cadmus, it was a city in which every Hebrew, born in the purple, might rejoice to live. To Paul it was a city alive with joyous memories. When a youth he had gone to Jerusalem and sat at the feet of Rabban Gamaliel, a renowned teacher, philosopher, and member of the Sanhedrim Court. Returning to Tarsus he was admitted to her sanctuaries, her holy-of-holies, a favoured child of the Hellenist and the rabbinical circles. For him the river of

THE BUILDING OF THE BIBLE

life flowed beautifully among verdant hills and flowering plains. In his boyish dreams he builded stately mansions in which his soul might find repose. Prophetically he saw himself clothed in rabbinical robes, loved and honored by his people; yea, a kind of succeeding story and continued volume of the old patriarchs and fathers of his tribe. How vastly different now! The golden castles of his dreams had fallen down. He was a new creature enlisted in a new cause, a special ambassador of a new kingdom whose founder was the despised and crucified Christ.

Paul preached in the courts and synagogues of Tarsus as he had done in Damascus and in Jerusalem. It is not recorded that he met with any special persecution there. It is reasonable to believe that he now used the arts of argument and persuasion, reciting the simple story of Jesus and His message, and was slow to arouse the anger of the multitude. It is sometimes claimed that Paul stayed in Tarsus five years. We are not favoured with any account or special history of his success there, or of the future results that came from his preaching.

At length Barnabas, noble, saintly Barnabas, came to Tarsus in quest of Paul. Distant

THE BUILDING OF THE BIBLE

fields, populous cities, hearing of the New Dispensation were anxious to learn of Jesus, His beautiful ministry and death on the cross. Paul was now clothed with marvelous power as a minister of Christ. He was a reasoner, a divine philosopher, a man of persuasive eloquence, earnest and tireless in all the details of his great work. With Silas and Barnabas he began his first missionary journey. They spent a year in Antioch, where great numbers believed and were led to Christ. Leaving Antioch Paul and Silas started on a tour of Asia Minor, preaching in temples, in synagogues, on mountains and highways, in every place where men would congregate and listen to the gospel of Jesus Christ. In Lystra Paul met Timothy, and there began that beautiful union of love, of soul, and spirit unparalleled in the history of sacred literature.

It is not our intention here to follow Paul in his far-reaching and eventful journeys. To do so would violate the original design of this work. Many volumes have been written descriptive of the great Apostle's travels, and which may be obtained in literary centers where sacred books are sold. We elect to give a pen-picture of Paul, the preacher, writer, and man of God, so that the student

THE BUILDING OF THE BIBLE

may have a clear conception of the author of the beautiful epistles that bear his name. We shall content ourselves with a history of the times, the places, and the events that led to the writing of his various letters, constituting a literature second to nothing in all the ages of time. Let it be remembered that we are grouping the facts that brought about the *composition* and the *building*, the literary and divine structure, of the New Testament.

Go with us now on a pilgrimage to the city of Thessalonica. The year is 49-52 of the Christian era. Claudius is emperor of Rome. The city of London, founded by Plautinus, is four years old; Josephus, the Jewish historian, is playing in the streets of Jerusalem, a care-free boy of fourteen years. Tiberius, under whom Christ was crucified, has just passed away; Caligula, a cruel and imbecile Roman emperor, has been murdered by a band of conspirators. Thessalonica is an old city, a seaport town on a gulf of the Ægean Sea. It was old when Christ was born, a city when Hannibal crossed the Alps. According to Strabo it was named after the wife of Cassander, daughter of Philip of Macedon. Through its corporate limits runs the great Ignatian road, connecting Thrace and Illyria. It is

THE BUILDING OF THE BIBLE

the seat of the provincial governor under the Roman dominions, and Cyclopean and Hellenic arches adorn and enhance the beauty of its architecture. It is very cosmopolitan, having a mixed population of Jews, Greeks, and Romans, harmonizing in social and business relations, but divided religiously as their creeds demand.

Paul is now in Thessalonica preaching the resurrection and the gospel of Jesus Christ. With his great subject he is alive, earnest, and eloquent. The glow, the freshness and fire of his earlier days are manifest in his efforts. He is nearing the close of his second missionary journey, having led thousands to Christ by a devotion and zeal unequalled in the annals of Christendom. Surely the golden shuttle in the loom of righteousness is never weary of its busy rounds. Silas and Timothy are with Paul, that the grace of their presence may lend strength and glory to the Cause, and to be, at all times, near him in his hour of need. We learn that the synagogues, in which the great Apostle preached when he first entered the city, have been closed against him, for he has been fearlessly storming the citadels of pagan philosophy and Jewish thought, converting many to the religion of

THE BUILDING OF THE BIBLE

the gentle Nazarene. Alarmed at his boldness and marvelous success, the rabbis and leading Hebrews of the city implore him to desist. They beg him to remember the faith of his mother, and of the old patriarchs of holy memory. They charge that he is a traitor to the glorious traditions of the fathers, and where persuasion is powerless to silence his tongue they are not slow to threaten bodily harm. But Paul cannot change his course. Ask the morning, with its gold and crimson dawn, to fall back into the deep of the dismal night; ask the blooming fields to die with the desert's parching sun; ask the nightingale to hush the beautiful melody of its evening song. The voice that called him on Damascus road had awakened him to a new life; no power or influence of men can now wean or drive him from the love of the Master.

Hebrews of wealth and influence have been persuaded to join the Christians. Aristarchus, Secundus, Caius, and Jason have renounced the Jewish faith and cast their fortunes with the followers of the Nazarene. Women of social standing, leaders of their sex in Thessalonica, are seen to mingle and worship with the adherents of the new religion.

THE BUILDING OF THE BIBLE

These things raise a storm of indignation among the rabbis, and they seize every opportunity to arrest the further growth of Christianity in the city. A mob is formed, a mob composed of the worthless, the low, and irresponsible, and parade the streets of the city, breathing threatenings of death against all that call on the name of Jesus. Jason is publicly whipped for no cause save that he is a Christian. A reign of terror sweeps through the town. The Christians conceal themselves from the angry mob until the voice of mercy and reason can be heard. When the shades of night protect them they congregate in some secluded place, in some old house of broken fortunes or home of the poor, where they are shielded from the scoffing gaze of the wicked and unfeeling multitude. They are formed into a little church with the blessings of Paul and his faithful assistants. Their meetings are a haven for the sorrowful, the afflicted, and the friendless. To them the star of hope, so long obscured, shines brightly again, and, delighted, they listen to the story of Him who at last shall clothe them in raiments of celestial glory.

Thinking it best to allay the anger of his enemies and to bring the blessings of peace

THE BUILDING OF THE BIBLE

to the Christians, Paul, with Silas and Timothy, repaired to Beroea, a little town in Macedonia. It was a quiet, restful city, its people kind and gentle of nature; a little kingdom remote from the arteries of trade and traffic; a place where the Old Scriptures were read and the people wondered when the Christ should come. They opened the doors of their synagogue and Paul preached to them Jesus and His kingdom of glory, love, and mercy. They received his message kindly, and many joined the New Faith. For many days all went well. The people came in great numbers and sat at the feet of the wonderful Apostle, eager to hear of the time when the gentle Nazarene came and lived and was crucified. But in a little while the muddy billows of another persecution came and swept the blooming fields before the harvest could be gathered. It came from Thessalonica, from the lair of the wicked, the heathen mob that laughed at reason and knew no mercy. The rabble came and stirred up strife, claiming that the Christians were endeavoring to erect a temporal kingdom in opposition to that of their beloved Claudius. Paul was now accustomed to all manner of sorrows and persecutions. It was the divine

THE BUILDING OF THE BIBLE

decree that he should experience great sufferings for Christ. This was but another countless ripple in the tide of time that rolls and breaks on the rocky shore, ending at last in the ocean of eternity.

Leaving Silas and Timothy in Beroea, Paul was sent to Athens by night. Whether he went by land or by sea students are divided in opinion. The separation, the parting from his friends and assistants, was a sad affliction. For him who has shared our sorrows and dangers we ever hold a sacred recollection. Sweet are the ties that bind us together when the last hope of life seems to be hovered by the wings of death.

Athens was the center of Greek culture, and is now the capital of the kingdom of Greece. It was largely peopled by idlers and philosophers, pretending to be oracles of wisdom for the balance of the world. It gloried in its great antiquity, claiming to have been a city 1500 years before Christ was born. The seat of learning, the home of great orators, having schools and universities to which all ambitious young men came to fit themselves for the court and the crown, what could a poor follower of Jesus hope to accomplish there, a man homeless and alone, scorned and

THE BUILDING OF THE BIBLE

beaten with stripes by his own race, buffeted and hunted like a criminal! But Paul was undaunted. The Lord was his comforter and his strength. In wandering over the city he found an altar dedicated and inscribed, TO THE UNKNOWN GOD.

Philastratus speaks of these altars in the *plural* and Pausanias states that several might be found in Athens and in other parts of Greece. The inscription in the singular is found only in Acts.

There is in every human breast, from the philosopher in his study, the prince in his palace, the savage in his cave, a cry for the True God, the great Being before whose throne man can kneel and pour out his cup of sorrow, of whom we can beg for strength and light in our dismal night of woe. Athens, with all her learning, her universities and schools of art, with the wisdom of the ages behind her, could not fathom the mystery of God and eternity. Hence "Paul stood in the midst of Mars' hill" and preached to these vain Athenians the God that made the heavens and the earth, and in whom we live and move and have our being. It was a great address. Perhaps nowhere else does Paul's versatility and breadth of view, his

THE BUILDING OF THE BIBLE

profound conception of the universal character of the gospel message show so clearly and beautifully as in this sermon.

In a little while Silas and Timothy, fresh from their labours in Beroea, joined Paul in Athens. They did not attempt to further interrupt the placid and conceited dignity of these self-taught pagan philosophers. In all things they had nothing more than a carnal and intellectual interest, and could see nothing in the religion of Jesus to arrest their attention. Paul was anxious to hear from the church in Thessalonica. In his heart of hearts he loved them greatly. They were the children of his spiritual life, for whom he had seen much sorrow and suffering; they were ever in his memory, his prayers, and in his dreams. And so he found no rest until he prevailed on Timothy to return to Thessalonica and ascertain the condition, worldly and spiritual, of the church which they had organized there. On his return he should meet Paul and Silas in Corinth, probably the last point on their second missionary journey.

Timothy was probably gone two or three months; for the caravans that crossed old Israel's plains and stony mountains were slow and sometimes much delayed. Nevertheless,

THE BUILDING OF THE BIBLE

when he returned from his joyous pilgrimage he brought a glowing and pleasing account of the saints in Thessalonica. He found them growing in grace and in number of converts. For them the star of hope was brightly gleaming. Hovering around them were the wings of angels, and unseen hands were leading them by the still waters. Sweet and glorious was this news to Paul. He was rejoiced to know that his labours had been fruitful of much good, and that another sanctuary had been established and an influence created that should reach down through the ages to the gates of eternity. Denied the pleasure of seeing them again he felt in his bosom a burning desire to write them a letter, and tell them of the great comfort which the news of their unbroken faith and righteousness had given him. With Timothy then as his amanuensis—for Paul did not often write with his own hand—he wrote a letter to the church at Thessalonica. It was an inspiring and beautiful letter, full of joy and hope and love; a fatherly, instructive, and noble epistle, admonishing them to be steadfast and continuous in well doing, and to walk worthy of the new and holy life which they had so wisely chosen. Thus began, according to the best light and

THE BUILDING OF THE BIBLE

the deepest research among the archives of biblical facts, the *New Testament of Jesus Christ*. What sacred scenes, holy visions, and consecrated dreams that name awakens into life! We see the wise men of the east, the desert, the patient camels, and the guiding star; we behold the Child, the manger, and the wondering shepherds; we hear, somewhere in the fields of Bethlehem, a choir of angels singing and the rustle of unfolding wings. In a wilderness by the Jordan a voice is crying that The Kingdom of Heaven is At Hand. By the grave we stand and see the dead arise again to the joys of life; we walk in the garden of Gethsemane and hear a prayer, piteous and immortal. We see the Cross, the crown of thorns and the mantle that shrouds the light of day; we behold the ascension of Him who slept, and see the gates of heaven swing wide for the King of Glory to come in. What a marvelous, wonderful book! A fountain in the desert of affliction, eyes to the blind, a staff to the lame. It softens the pillow of death, it is the haven and refuge of the wounded and broken heart, the guide to youth, a solace and comfort in the winter of age.

THE BUILDING OF THE BIBLE

In the superscription to the Codex Alexandrinus, containing the manuscript of this epistle, now in the British Museum of London, it is stated that it was written in Athens. However, by careful research much evidence has been found to establish the claim that it was originally composed and sent from Corinth in A. D. 53. Copies and fragments of this manuscript may be found in the following codices:

Codex Sinaiticus, St. Petersburg, Russia,
Codex Vaticanus, Vatican Library, Rome,
Codex Claromontanus, National Library,
Paris,
Codex Sangermanensis, St. Petersburg,
Russia,
Codex Angiensis, Trinity College, Cambridge,
Codex Alexandrinus, British Museum,
London,
Laura Monastery, Mount Athos, Turkey,
Synodal Library, Moscow, Russia,
Library of St. Mark, Venice, Italy.

The student may consult the following works:

Ramsay's "St. Paul the Traveller and Roman Citizen,"
Weizacker's "Apostolic Age," London, 1894,
Orello Cone's "St. Paul the Man," 1893,
Broadus' Bible Commentaries,
Canon Farrar's "Life and Work of St. Paul," New York, 1902.

CHAPTER VI.

Second Thessalonians—Corinthians

CORINTH, sometimes corrupted into the name Gortho—was originally known as Ephyre. It is a city of great antiquity, and known, we believe, in the days of Homer. Its original inhabitants were probably Ionians. In many respects it was the most important commercial city of Greece. Situated on the great central route between Rome and the East, it commanded an extensive trade with Ephesus, Thessalonica, and other cities. It was the capital of the Roman province in that geographical section, the center of government, commerce, of political life, and progressive development. While Athens was the intellectual and educational center of Greece—the seat of the world's greatest university at that time—Corinth also had its schools in which were taught the arts and sciences—insofar as they were known at that time—and every new thought and important discovery radiated from this point over the entire province of Achaia. The country, and especially the city, were subjected to many changes, social as well as political. In the year 146 B. C. it

THE BUILDING OF THE BIBLE

was conquered by the Romans, and its helpless inhabitants maltreated and sold as slaves.

In Corinth Paul and Timothy and Silas had come together again after their relentless and merciless persecution in Thessalonica. They doubtless wished to survey the situation carefully, to avoid danger and bodily harm, and to labour again in a field where the greatest good could be accomplished. Without any means of support Paul worked at his trade as a tent maker. As a rule many of his converts were poor, and certainly not financially able to bear any expense, save that which was necessary for their own comfort and existence. The great apostle was ever studious to avoid the charge of being, at any time, burdensome to the saints. Many times he took up collections for churches that were poor. He often suffered for bodily comforts, was poorly clad, and felt the pangs of hunger to feed those that could not feed themselves. When Scipio Africanus came to die he said to those who gathered around him: "I die with the satisfaction of believing that no word or deed of mine will ever cause any of my countrymen to blush." Paul was likewise careful that his conduct should not give offense to his converts, his co-workers in the faith, and

THE BUILDING OF THE BIBLE

whom he passionately loved. He suffered all manner of persecution and affliction that they might enjoy the hopes and blessings and comforts of the gospel, at last meeting death with the courage of a divine philosopher.

In many ways Paul heard of the pleasing reception accorded his letter to the Thessalonians. In accordance with his expressed desire the letter was read aloud to all the congregations when the Christians were assembled for divine worship. Various copies of it were made and circulated among the people, for it came from the greatest preacher and apostle ever known; but probably they never had the remotest thought that it was the beginning of a book which was destined to be honored, loved, and revered by millions then unborn.

To correct some impressions which this letter had unwittingly created, Paul conceived the idea of writing another epistle to the saints at Thessalonica. This letter, written very soon after the first, is the shortest, save the letter to Philemon, of all the Pauline writings. The epistle, while it differed greatly from the first, expressed great love and affection for his young converts in Christ. It was apparent, from all the evidence that Paul could gather, that they did not thoroughly

THE BUILDING OF THE BIBLE

understand his teachings relative to the second coming of Christ and the resurrection of the dead. These were important questions, and could, in no wise, be suffered to remain misunderstood. From his preaching while among them, and now from his letter which he sent from Athens, the disciples had by some means fallen into error, and believed that the time of the Saviour's second advent was near, and really at hand. Since the apostle had left them some of the Christians had died, and all were deep in grief, sorrowing in the thought that the dead could not witness the glorious moment of Christ's coming when He should gather them into His celestial kingdom.

It appears that the saints of that primitive age, irrespective of the country in which they lived, expected the Saviour to appear at any moment. The thought, we know, was inspiring as a holy dream. To be possessed of the feeling that the coming of Christ was at hand, when they should see Him face to face; when He should lift them out of the tribulations and sorrows and persecutions of the world; to conquer death with all its chain of terrors, and to be borne away on the snowy wings of angels to a beautiful home eternal, caused them to

THE BUILDING OF THE BIBLE

rejoice without ceasing. So strong was this alluring and pleasing dream that it dominated their habits and modes of living. Many were careless and indolent, believing that all things earthly would soon pass away, and that all exertions to obtain a store of crowns or the comforts of life were wholly needless. Sentiments and feelings of this kind served admirably to keep them poor and consequently helpless. Hence, Paul lost no opportunity to combat this very dangerous and vital mistake, to exhort them to be frugal, industrious, and to improve for righteousness the hour which God in His mercy had given them. This second letter, it may be observed, was not so emotional as the first. While it was not harsh or "scolding," it was wanting in the gentleness and the tenderness of the former epistle, more in the nature of a command, and in an appeal to the sober sense of the saints to which it was addressed, than in the elements of glory and persuasion.

It is evident from a careful reading of this second epistle that the church at Thessalonica had, by some means, received a letter, supposedly sent to them by Paul, which was clearly an imposition and a forgery. It will be observed that he cautions them to be

THE BUILDING OF THE BIBLE

careful in such matters. He would have them to clearly understand that his name, in his strong and impressive hand, would be attached to every communication sent to them by himself. This brings us to state that many letters were written and circulated at that time, and many years afterward, that were questionable as to authorship and to the orthodox soundness of the matter which they contained. Many men, gifted in the arts of composition, found ceaseless pleasure in theorizing and philosophizing on the religion of Christ. Moreover they courted inspiration, and claimed divine guidance in all they wrote. When our fathers met in solemn council to select from the religious literature of the age the various gospels and epistles—which we today unquestionably accept as the sacred teachings of the Master—they found a great quantity of literature claiming to have been especially inspired and which the various authors pressed upon the attention of the sacred court. There were spurious “collections” of Paul’s epistles, many letters being foreign to the great apostle’s manner of writing. A collection was made as early as the reign of the emperor Trajan. This “canon,” it is claimed, had many excellent features which have been

THE BUILDING OF THE BIBLE

rightfully commended. Another, known as the Latin collection, was used as late as the seventh century. Much of this "edition" is believed to have been unworthy of serious consideration, and centuries ago it ceased to exist altogether.

We cannot refrain from saying that Paul's letters to the Thessalonians were purely letters of Christian love and fellowship, joyful, heart-warming, and in all things affectionate. There is in them an absence of "doctrine" and straight-line "preaching." Many Bible students have expressed the conviction that he had no thought at this time of composing an infallible guide to Christian conduct, nor the remotest dream of a New Testament, as we possess today. He loved them. He had shared their dangers, their persecutions and their sorrows, and the memory of these tribulations was ever with him as a witness of their love and unwavering devotion to Christ. The gospels—the books of Mark, of Matthew, of Luke and John—were not composed at this time. It is remotely probable that the *Logia* may have existed in some form, but we have no reliable evidence to support the claim. Dr. William Sanday, Lady Margaret professor of Divinity in Oxford University and chaplain

THE BUILDING OF THE BIBLE

in ordinary to His Majesty the King, joins the ranks of notable writers and scholars in the declaration that no writer or preacher of this primitive age entertained the least thought of composing a New Covenant.

After remaining a short time in Corinth Paul decided to go to Macedonia to finish his labours in that field, and return to Corinth at a later time. However, by a vision and a direct command from heaven he was told to return to Corinth at once. He felt himself, at all times, to be in communion with the Master, to be guided by the Divine Will, and in no sense to be slothful and disobedient. He canceled, therefore, all his plans and returned to Corinth, where, the vision had declared, "I have much people." Again, among Bible students, some discrepancy exists relative to the time of Paul's return. Harnack believes that he returned to Corinth in the year 48; Turner says it was in 50; Ramsay the year 51; Lightfoot 52, and Archbishop Ussher gives the time as A. D. 54. The dates given by the first four writers are impossible of belief. To accept them would be to destroy the generally conceded fact that Paul's Thessalonian letters were written in 53.

Paul's preaching in Corinth began in the

THE BUILDING OF THE BIBLE

house of Titus Justus. In the meantime he was residing with Aquila and Priscilla. In a few months—for he remained in Corinth probably a year—he was allowed to teach in some of the Jewish synagogues and temples. His audience and Christian converts grew too large for a private residence. Silas and Timothy were with the great apostle, rendering much valuable assistance. In ascertaining facts and conditions relative to the growth and spiritual state of the infant churches, they were wonderfully efficient and helpful. Their noble efforts and Christian bearing added mightily to the marvelous success of Paul's ministry. In the history of Christianity, recording the lights and shadows that illumined and darkened the dawn of our sacred religion, they stand in the clear and beautiful light of the glory of our devoted fathers.

In the city of Corinth Paul preached with his usual power. Clothed in the spirit of Christ, and in the love of his fellow men, he drew the multitudes to him as a magnet draws the atoms around it. Men came to hear him, listened, went their ways, and wondering, came again. In the old city there was a commotion, a silent upheaval in the thoughts of

THE BUILDING OF THE BIBLE

men. In the forum, in the busy streets, in the marts of trade, in the mansion and the cottage, there was an earnest and solemn question: "What think ye of Christ?" The rabbis, while they offered no resistance, were astonished and amazed at Paul's convincing arguments. The influence of his preaching was reflected in the daily walks and habits of thinking, inquiring men. It is recorded that an old Grecian, sitting silent and pensive at the foot of the Athena statue, was interrupted by a traveller who sought the way to the beautiful temple of Aphrodite. "Nay, nay," said the old Grecian, "I cannot tell thee how to find the temple thou seekest, but O, restless wanderer! All roads now lead to Christ. Seek ye Him and His beautiful Kingdom."

In his labours at Corinth Paul was assisted by another great spirit, known as Apollos. He was an Alexandrian Jew, and said to have been "mighty in the Scriptures." The name is doubtless a contraction of the Jewish name Apollonius, and may be found in the manuscript known and catalogued as the *Claramontanus*, now preserved in the National Library of Paris. He preached in the synagogues with marvelous force, but knew only "the baptism of John." Aquila and Pris-

THE BUILDING OF THE BIBLE

cilla, hearing his early efforts, gladly instructed him in the gospel of Christ and he rapidly came to be one of the great lights of the Christian world. He was in Ephesus during Paul's absence in Jerusalem, but we have no intelligent account of his ministry there. It is believed that he came to Corinth at the earnest solicitation of Paul himself, as a great opportunity seemed to be there for the building and the glory of the kingdom of Christ. He was a man of profound learning, earnest, magnetic and eloquent. He seemed to possess the gifts of an orator, the sober thought of a philosopher, and the diction of a poet. It was said that "On the wings of his inspired thoughts he caught the listening multitudes and bore them away to the land of celestial dreams." His polished discourses were very different from the sermons of the older apostle, and in a little while a division arose in the Corinthian church relative to their ability as ministers of the gospel. Some, being ungrateful and forgetting the zealous and earnest efforts of Paul, forgetting how he had nursed and schooled them in the ways and precepts of the Master, and blessed them with his boundless love and continual prayers, turned, in a spirit of hero-worship, to the praise and laudation of Apollos.

THE BUILDING OF THE BIBLE

How readily we abandon the old and embrace the new! "How soon," said the weeping Paoli to the ungrateful Corsicans, "how soon you forget my labours and my love." We sometimes smile in derision at an old house of broken fortunes, piteous in its crumbling eaves and falling chimneys, remembering not that in the distant past it sheltered youth and age from many a wintry storm. Along the stage of life we often hear the enchanting voice of a beautiful singer as it warbles and rises and falls in the realms of harmony, forgetting that the sweetest song we've ever heard is a mother's lullaby to her babe as it falls down, down a precipice of roses into the arms of a peaceful sleep. And so the critics claimed that Paul was wanting in the gifts of oratory, in literary style, and in forensic grace. They cruelly compared his native afflictions and deformity to the manly bearing and facial beauty of Apollos. The situation, we can readily believe, was painful in the extreme. Apollos, perceiving all this, and feeling the embarrassment born of a condition so deeply deplored, stole away to the city of Ephesus. Paul graciously implored him to return, but he steadfastly refused, thus clearly showing the noble magnanimity of the one and the prudence of the other.

THE BUILDING OF THE BIBLE

As a result of these wonderful efforts a flourishing church was organized and built up in Corinth. Quite a number of Jews, some of social and commercial standing in the city, cast their hopes and fortunes with the new order of faith and worship. Teachers, evangelists, and all necessary officers were appointed to carry on the work so happily begun. Persecution for the time had ceased, and thus, under the special guidance of heaven, the little bark was set adrift upon the stormy sea of religious strife to battle with the waves that roll and break upon its treacherous rocks.

When Paul finished his labours at Corinth he went direct to Ephesus, beginning perhaps his third missionary journey. There he met his friend and fellow labourer in the Lord's vineyard, Apollos. The division in the church at Corinth had in no wise estranged or weakened their Christian love and personal friendship, and not until death clothed them in immortality did this pleasing and sweet affection cease to mark them as heaven's anointed. It is claimed that Paul stayed in Ephesus for a period of two years. During this time he received news—probably by the visitation of Silas and Timothy—that things were not going well in the church at Corinth.

THE BUILDING OF THE BIBLE

Some of its members had drifted astray, endeavoring to harmonize the religion of Jesus with the curious speculations of pagan thought and philosophy. Among them were party and personal divisions, threatening the peace and union of the communicants of the congregation. Sorrowfully enough, licentiousness and immorality retarded its growth and influence at home and abroad; there was much anger, and personal bitterness many times culminated in suits at law among those who professed meekness and brotherly love. Some were unrestrained in their personal conduct, and with appalling freedom brought shame and reproach upon the holy Cause which they professed to love. These things grieved Paul, and his great soul was deeply moved. He could not understand how the new converts, for whose glory and salvation he had laboured and spent many an anxious hour, whose spiritual welfare had been the daily comfort of his sorrows and afflictions, could so soon wander from the path of rectitude and righteousness.

Immediately after receiving this surprising information, he resolved to write his Corinthian brethren a letter of protest against the evils that were said to exist among them.

THE BUILDING OF THE BIBLE

This letter is known among Bible students as "the painful epistle." Ages gone this letter has ceased to exist. We only know, from Paul's references to it in other of his writings, that it was a scathing denunciation of the Corinthian church for allowing such wanton wickedness to go unpunished. It is believed that other letters—some from the elders of the church to Paul, and his answers back to them—existed at this period of time. We can only surmise and regret. O time, what precious things are hidden beneath the sullen shadows of thy wings! By all the arts we know we try to persuade thy sleeping years to reveal to us the treasures that repose in the voiceless, endless stillness of thy long night!

In the year 57, A. D., Paul wrote, according to the most reliable information which we now possess, what is known in sacred history as *First Corinthians*. The epistle was written from Ephesus. The subscribed note, stating that it was written from Philippi, seems to have been an error. It was evidently written some time before Pentecost, probably in the spring of 57, and his second epistle in the autumn. The bearer of the first letter may have been Timothy, again it may have been carried by the Corinthian messengers who had

THE BUILDING OF THE BIBLE

brought a letter to Paul. The epistle is most beautifully written. Noble and divine in thought, in classic mold and charming expression it surpasses everything native to the country and the age. He deplored the Hellenic tendency to philosophic speculation, factious partisanship, self indulgence, immorality, and strife. "In its fullness of light and shadow," says Professor Robertson of King's College, London, "it vividly reproduces the life of a Gentile-Christian community, seething with the beginnings of that age-long warfare of the highest and the lowest in man, which constitutes the history of the church of Christ from the time His fire was kindled on the earth down to the present time."

In a few months after Paul's first letter to the Corinthians he went to Troas. There he expected to meet Titus and to learn from him the state of the church in Corinth, and of the effects which his letter had produced. Failing to find him there he crossed over to Macedonia and met him at some point in that country. The news which he received from Titus pleased him greatly. Evidently his letter had been received in the spirit in which it was intended, and there was then born in his heart a strong desire to write to them again. If, in his first

THE BUILDING OF THE BIBLE

epistle, he had planted a thorn in any bosom, wounding some gentle and inoffensive soul, he would soften the sting and restore the peace which love alone can give. This second letter was sent from Philippi. As we have elsewhere stated, it was composed in the autumn of 57. As he generally wrote with the assistance of an amanuensis he now employed the help of Titus and Lucas. It will be noticed that the letter is addressed not only to the church in Corinth but to the churches also in the province of Achaia, and this included Athens, Argos, Megara, Patrea, Sicyon, and others. Again, in harmony with his noble gifts, it was a classic and beautiful letter. Irony, pathos and remonstrance are so wonderfully and artistically blended they challenge our admiration and defy comparison. Now he writes like a master, asserting his power and authority as an apostle of Christ; now he is a shepherd that loves and dreams of his flock; now the thundering storm-cloud at whose mighty voice the mountains tremble; now the gentle breeze and the morning dew that laves the petals of the rose. "What an admirable epistle," says George Herbert, "is the second letter to the Corinthians! How full of affection! The apostle joys and he is

THE BUILDING OF THE BIBLE

sorry; he grieves and he glories; never was there such a care of a flock expressed, save by the Great Shepherd of the fold, who first shed tears over Jerusalem and afterwards his blood."

The student may consult:

Mackintosh's—"Westminster New Testament," London, 1908,

R. D. Shaw's—"Pauline Epistles," London, 1908,

G. H. Randall's—"Epistles of Paul to the Corinthians," London, 1909,

T. S. Evans'—"The Speaker's Bible," New York, 1881.

CHAPTER VII.

Romans—Galatians

GALATIA, sometimes called Gallo-Græcia in ancient geography, is an inland division of Asia Minor, bounded on the north by Bithynia and Paphlagonia, on the east by Pontus, south by Cappadocia, and west by Phrygia. The whole region is an elevated plateau or table-land, 2,000, and in some places, 3,000 feet above the sea. The country took its name from a body of Gauls who invaded Asia Minor about 277 B.C. Several tribes of people inhabited different parts of Galatia, and many dialects were spoken among them during the early centuries. However, the various tongues became Hellenized in time, and Greek came to be the language most in use. The people, consisting largely of Greeks, Romans, and Jews, were in a measure pagan of birth and held to old theories, superstitions, and ceremonies. What induced Paul to go among them we have no way of knowing. Nevertheless, we find that, after the council of Jerusalem, in about the year 52 A. D., Paul and Silas, while on their second missionary journey, made a

THE BUILDING OF THE BIBLE

hurried visit to Galatia. The journey, from the meager information we can gather, did not consume over six months of time. There were no large cities in Galatia. In the northern section Tavium, the capital of Trocmi, which soon fell into ruins; Aneyra, the capital of Tectosages, and Pessinus, were all the cities of any importance. In the southern section were Pisidian Antioch, Iconium, Derbe, and Lystra. We may therefore reasonably conclude that St. Paul, contrary to his custom of preaching in large cities, made a tour of villages and populous country districts as well as the larger towns.

We have no way of ascertaining the number of churches that were organized in Galatia at this time. Accurate information relative to the apostle's tour in that country is exceedingly difficult to obtain. It is at least reasonable to suppose that they were quite limited in number, since it was a hurried visit and consumed, as we have stated, considerably less than a year's time.

During this first call Paul seems to have been a great sufferer, probably from his old afflictions. However, Professor Ramsay has worked out another theory. He claims that Paul caught a fever while preaching in Perga,

THE BUILDING OF THE BIBLE

and in order to obtain the benefits of a higher altitude, went to Antioch where he lay for some time in great illness and distress. This may have been true, but others declare that the affliction complained of may have had its origin in the stoning he received at Lystra. It was after this stoning, which must have left some painful and visible marks upon him, that he preached in Derbe, Iconium, and Antioch.

Before writing his epistle to the Galatians the apostle visited the churches there at least twice. He may have found some tendency to apostatize cropping out among them. They seem to have been a changeable and unstable people. Julius Caesar, in his Commentaries on the Gallic Wars, bears testimony to the wavering and vacillating nature, political and social, that seemed to characterize the Galatian inhabitants. They could not bear restraint. They were quick to embrace new theories, but ready to abandon them when they so desired.

At the end of six years from the time of which we write, we find Paul again in Corinth. It has been claimed by Bible scholars of note that the letter to the Galatians was written in Antioch, and by others that it came from

THE BUILDING OF THE BIBLE

Ephesus or Macedonia. The evidence seems to favor the contention that Corinth was the place, and the time A. D. 58. The apostle wrote this epistle because of his intense anxiety. For some time he had been receiving painful news concerning the churches in Galatia. They seemed to have a tendency to depart from his teachings, and to go back to their ancient faith and bondage of the law. They had also, in spite of the fact that they had formerly received him with open hearts and open minds, a growing desire to question his authority as an apostle and his seemingly assumed right to advise them to disregard and abandon the law and the traditions of their fathers. They did not forget to accuse him also of displaying a dictatorial spirit in his ministerial associations with them. It was therefore clearly evident to Paul's mind that someone was exercising an evil influence over them, and which in time might destroy all the fruits of his labours in that field. Hence, he doubtless saw that he could do nothing better than to write them the remarkable letter which we now have under consideration. Paul wrote this epistle with his own hand and not by an amanuensis. Tradition claims that it was written in an exceedingly masculine

THE BUILDING OF THE BIBLE

manner, with large, bold letters which the various copyists have endeavored to imitate. It is the only letter of the entire thirteen, we believe, that does not open with a Christian salutation and special praise. In this one he goes straight to his subject, his opening sentence being, "I marvel," I wonder. He makes known to them his great astonishment and surprise at their reported waywardness and desire to wander after strange doctrines, contrary to the teachings of Christ, and of which they had so recently and so abundantly heard. It is a fine argumentative and logical letter, clear and illuminating in its statements of facts and principles, yet with a feeling of sorrow running through it all. "There is nothing in ancient or in modern language," says Professor Sabatier, "to be compared to Paul's letter to the Galatians. All the powers of his soul shine forth in its pages. Broad and luminous view, keen logic, biting irony; everything that is most forcible in argument; vehement in indignation, ardent and tender in affection are found here, combined and poured forth in a single stream, and forming a work of irresistible power." "It really seemed," said Bishop Moorhouse in commenting on Paul's reasons for writing the

THE BUILDING OF THE BIBLE

epistle, "It really seemed as if the mighty enthusiasm of Pentecost might sink into respectable legalism; as if Christianity might be strangled in its cradle by the iron hand of the law; as if it might sink into an obscure Jewish sect and disappear in the national ruin, instead of breaking its fetters and spreading its mighty spiritual pinions and claiming the universal heaven as its home."

To attempt an exegesis of the Galatian letter, an interpretation of Paul's masterful reasoning, would be a violation and transgression of our original plan and intention. For a better understanding—in fact, for an exhaustive review of this excellent and delightful epistle, we refer the reader to "Ramsay's Church of The Roman Empire"; to "Paul The Traveller", and to "The Expositor's Greek Testament." Consult also Dr. Sanday in "Ellicott's Commentary," London, 1879. "Lightfoot's Exegesis, 11th edition, 1892, and Sardinoux's Commentaries," Valence, 1837.

Excellent copies of the original manuscript, as it came from Paul's hand on a sheet of papyrus, may be found in many parts of Europe, but those seeming to have the greatest claim to authenticity, and which are now in the best state of preservation, are as follows:

THE BUILDING OF THE BIBLE

Codex N. Sinaiticus, now in St. Petersburg,

Codex A. Alexandrinus, now in British Museum,

Codex B 2. Vaticanus, No. 1209, now in Rome,

Codex D 2. Claromontanus, now in Library of Paris,

Codex E 3. Sangermanensis, now in St. Petersburg,

Codex K 2. Mosquensis, now in Moscow, Russia,

Codex S 2. Laureana, Laura Monastery, Mt. Athos.

ROMANS.

We do not know who founded the early Christian church in Rome. The ever deepening shades of antiquity, the slowly folding wings of time have silently clothed it in a darkness where we grope for light, helpless and in vain. Doubtless it was one of heaven's first-born. Here tradition and imagination may go on unbridled to the voiceless land of dreams, where enchantment is lost in wonder and the weird light fades into sullen shadows again. We can only surmise. From the field of Golgotha the saints, sad and heavy of heart, wandered hopelessly, many of them having no continual city in which to abide.

THE BUILDING OF THE BIBLE

The world around them was unfriendly to their cause, their hope in Christ. They were scorned, despised traitors to the religion of their fathers, a prey to persecution and relentless hate. It was a terrible ordeal. Caligula, the emperor of Rome, though claiming the blood of Augustus was, nevertheless, like his successors Claudius and Nero, cruel and impatient with the followers of Christ and to whose disputed claims it was believed the Crucifixion would put a final end. It is sometimes assumed that St. Peter was the original founder of the little church in the shadow of the Eternal City, but evidence is not lacking to prove that he was engaged with the saints in Jerusalem at that time. Hence, we can believe that after the death of the Saviour little bands of worshipers found strength and comfort in assembling together in that quite and harmless way that made them different from all others. We can therefore assume that after the Resurrection, when faith and hope grew strong in their bosoms, a few devoted lovers of the Master came together in Rome. They were gentle, soft and low of speech, for the great enemy was near. In some lonely and lowly temple, where they hoped to meet with the spirit of Christ and

THE BUILDING OF THE BIBLE

commune with the departed saints, they gathered together when night came down with its broad, protecting wings. "Where two or three are gathered together in my name there am I in the midst of them." These were consoling words. There were no records, no written accounts of Christ and His disciples at this time. The story of His birth, His life, and of His crucifixion was handed down, orally, to them that wished to hear. How thrilling, how divine and blessed it must have been to sit at the feet of him who had been with Christ and heard Him speak; who stood upon the shore and saw Him walk upon the waves of the sea; who saw Him give sight to the blind and raise the dead; who saw Him on the cross, heard the quaking earth give voice to its thunders, and the sleeping saints come forth from their graves. Thus we may say the little church in the Imperial City began to grow. Men came and listened, pursued their pilgrimage, thought deeply, and returned again. The knitted brow of the king on his throne could not arrest the flame which the fires of heaven had kindled, and "the faith of the church at Rome was spoken of throughout the whole world."

It is questionable if Paul was ever in Rome,

THE BUILDING OF THE BIBLE

save when he was there in prison. A veil of mystery hangs about it, and the apostle himself is silent and fails to mention any time when he saw the saints there face to face. Nevertheless, the learned Tertullian speaks of Peter and Paul as having "poured into that church all their doctrine along with their blood." The church did not suffer for want of ministerial help. From Judea, Asia Minor and Greece fearless men came and preached the Gospel of Christ in Rome, sometimes in the synagogues and in the temples, but nevertheless mindful of the fact that they stood upon a volcano of death and destruction.

In A. D. 58 Paul was resting in the city of Corinth. He was staying at the house of Gaius, who resided then in that city. With him were Timothy, Sosipater, and Erastus. He remained the special guest of his friend for a period of three months, having returned from Jerusalem where he had carried an ample collection to the poor saints, the gift of the churches of Achaia and Macedonia. For a long time he had cherished a thought of going to Spain, and while on this journey to go also to Rome. For some cause, inexplicable and wholly unknown, he abandoned this intended visit, and various reasons have been given

THE BUILDING OF THE BIBLE

for this reversal of an intention so carefully planned. Weizacker, Mangold, and Professor Schurer have written learnedly and at length, endeavoring to find a solution, a plausible cause for the sudden change, but seemingly with no success.

Encouraged by the pleasing reception of his epistles to the Thessalonians, the Corinthians, and the Galatians, Paul resolved to write a letter of love and congratulations to his Christian brethren in the Imperial City. From the days of his youth in the city of Tarsus to the hour of his martyrdom in Rome he could not banish from his bosom a burning love for his people, his kindred by the ties of blood. Ages back, even before our authentic records began, the Jewish people reckon their ancestry, and lovingly reverence its memory. On the banks of the Euphrates, the Jordan, and the Nile they had lived devoted to their faith, studious of their rites and ceremonies, and loyal to their various tribes. Among them had lived poets of great renown, patriarchs and prophets, holy men who had blessed the earth and walked with God. To Paul all these things became a sacred memory. Note how pleasingly he writes of them, with what loving pride he speaks of their old tra-

THE BUILDING OF THE BIBLE

ditions. This is but a law of nature, born in the Garden of Eden, and reaching down through all the ages. The lark sings sweetest when it hears the song of its mates in the woodland choir.

This letter to the church of Rome is one of the crowning gems of sacred literature. In the estimation of many students it is regarded as the noblest and the best of the Pauline epistles. It is rich in thought. In argument and power of reasoning no philosopher can hope to surpass it. In beauty of expression and classic diction it stands as a great prose poem.

The church at Rome was in every way a Gentile church, yet in the roster of its membership was a number of Jews who could not forget the laws and the ceremonies of their ancient church. To these Paul addressed himself, as he had done in former letters. He remonstrated, he reasoned, he begged them to remember that the blood of Christ was now all-sufficient for their sins and transgressions. He would not have them forget that the old ties were severed; that the twilight of their usefulness had hovered the old traditions with its silent wings. He implored them to let the old tenets of their faith become buried

THE BUILDING OF THE BIBLE

with the ages that sleep in the dust of antiquity and to rejoice in the dawn of the new morning of which their prophets of sacred memory had so long written and sung.

The old manuscript of this letter, and many copies, have been found in carefully guarded archives and ancient monasteries. In Rome, in St. Petersburg, in London, in Paris, in Dresden, in Hamburg and in Moscow. Fragments exist in the Laura Monastery on Mt. Athos, in Turin, in Venice, and in the Convent of St. Catherine on Mt. Sinai.

The student may consult:

Holzmann's "Introduction", Freiburg, 1892,
St. John Parry, "Cambridge Greek Testament", 1912,

Westcott's "St. Paul and Justification", London, 1913,

James Denny, "Expositor's Greek Testament", New York, 1900.

CHAPTER VIII.

Colossians—Ephesians—Philippians— Philemon—Hebrews

IN the foregoing chapters, descriptive of the Epistles of Paul, we have selected the letters which we believe to be the most illustrative of the apostle's methods in writing to the early churches of that formative and critical age, and those that throw the most light upon his character as a man, and as a great Christian personality. We will therefore group the remaining letters in a more condensed form, giving a short historic account of every one as it appeared in its primitive state, fresh from the hand of the writer. We will now notice, hastily, the apostle's letters to the Colossians, Ephesians, Philippians, and to Philemon. These epistles were written in the year 62 or 63. Paul was then a prisoner at Rome, "Under guard," as he expresses it, "in his own hired house." It was a critical time in his busy, eventful life. The clouds had now begun to gather. The shadows were deepening, the twilight was weaving its sombre veil. Nero upon his imperial throne was knitting his brow, and the swiftest persecu-

THE BUILDING OF THE BIBLE

tions were soon to overtake the helpless Christians. A few critics have questioned the authenticity of some of these epistles upon the assumption that they are not wholly Pauline in style and in phraseology. The criticism seems to be unworthy of serious consideration when we reflect that Paul, looking prophetically to the dark hours that awaited his coming, clothed his thought and speech in a tongue of sweeter measure. In former times he had scolded the children of his faith for sin and disobedience, yet loving them the while with an affection inspiring to see. The thought of death and its near approach softens the strings of the harp of life. He could look now into the pale kingdoms of eternity and see the mighty hosts that should sing a song of glory at his coming. "For me to live is Christ and to die is gain." He was rejoicing now in the thought that a crown of glory and righteousness was laid up for him in heaven. Hence, we can readily see how easily a difference in thought and phraseology may be discovered in his last epistles as compared with his first. Death and the heavy hours that precede it are great levelers of thought and speech.

THE BUILDING OF THE BIBLE

COLOSSIANS.

Colosse was an ancient city of Asia Minor, in Phrygia Major, on the Lycus river, an important branch of the Meander. It is described by Xenophon, in the *Anabasis*, as being a large and flourishing city, even in the time of Xerxes, 480 years before Christ. Like Laodicea it was one of the commercial centers of antiquity. From the time of Cyrus it began to decay, and by the Middle Ages it had disappeared altogether, and is now only remembered as being the place where Paul sent one of his immortal letters to the early Christian church established there. We have no evidence to warrant the belief that Paul was ever in Colosse. It seems that the church there was founded by Epaphras, who was a missionary for a group of churches in that immediate section. Colosse was within ten miles of Laodicea, and thirteen miles of Hierapolis. The country was thickly populated, and in every way a virgin field for the propagation of the religion of Jesus Christ.

Paul's letter, as stated before, was written in A. D. 62. It was sent from Rome and doubtless its composition beguiled the tedious hours that hung heavily about his prison life. The prison epistles are remarkable for

THE BUILDING OF THE BIBLE

a peculiar pathos and for a noble elevation of thought and feeling. Armitage Robinson, one time dean of Westminster, has wisely said: "The epistles are a supreme exposition, non-controversial, positive and fundamental of the great doctrine of life, the doctrine of the unity of mankind in Christ, and of the purpose of God for the world through the church." The letter was written by the hand of Tychicus, and by him and Onesimus was delivered to the elders of the Colossian church.

EPHESIANS.

Ephesus was a city renowned for its wealth, and in early ages was regarded as one of the wonders of the world. It was the chief city of Ionia, the capital of the Roman province of Asia. A temple, dedicated to Diana, was its artistic glory and at once commanded the supreme admiration of the nations of the earth. The city proper was situated on hills that rose from a fertile plain by the shores of the Cayster river. It is said to have been founded by the mythical Amazons, whose priests conceived the beautiful temple mentioned above.

Here in this ancient city, old when Rome was built upon the banks of the Tiber, one

THE BUILDING OF THE BIBLE

of the seven apostolic churches was organized. Like the Colossian letter, and which it very much resembles, it was written in A. D. 62, probably in Cesarea, as Paul's place of imprisonment was sometimes changed to suit the whims of the Neronian guards. It may be regarded as a kind of circular letter, addressed and read to the churches and congregations in the country districts, as well as to the Christians in Ephesus, Laodicea and the saints in and around Colosse. Some Bible students claim that the epistle was written in Rome, and offer many reasons in support of the contention. It was written by Tychicus, but history does not reveal the name of the carrier who bore it to its destination. Like all Paul's prison letters there is a vein of sadness running through its lines, yet a pleasing effort to convey his feeling of contentment in his condition. It was Paul's expressed wish that the Colossian letter and the Ephesian epistle should be read together.

PHILIPPIANS.

An ancient city of Macedonia on the river Angista, overlooking an extensive plain of no great distance from the coast of the Ægean, on the highway between Neapolis and the city

THE BUILDING OF THE BIBLE

of Thessalonica. The city took its name from Philip of Macedon, who fortified the town as one of the frontier cities. It is celebrated in Roman history as being near the plain where Brutus and Cassius were defeated in battle with Antony and Octavius. It is now fallen into ruins and altogether uninhabited. Among the ruins may be found the substructures of an amphitheatre, parts of a great temple of the emperor Claudius, which have furnished a variety of interesting inscriptions. At a little distance to the east are the remains of a huge stone monument, known to the Turks as Dikelitash, and to the Greeks as the manger of Bucephalus.

Philippi was the first European city visited by St. Paul. There he established a church with "bishops" and "deacons," and organized it as a divine government equipped for the service of God. It seems to have been a congregation of considerable wealth, for it contributed bountifully to the poor of other churches. To aid the apostle in his continued confinement the church sent Epaphroditus with money to supply his personal needs. For this generous gift Paul wrote a letter of thanks to the elders of the church, and through them to the saints in general.

THE BUILDING OF THE BIBLE

It is a beautiful letter. He rejoices to know that they love and remember him in his helpless and lonely afflictions. He hastens to tell them how often, in the darkness of his prison, he remembers them in his prayers to heaven. He glories in their earnestness, steadfastness, and beautiful faith in Christ. To them he will send Timotheus to join them in holy worship, and to bring to him consoling news of their spiritual condition. They are his joy and his crown. He longs to be with them again.

The epistle was written in Rome in 63 or 64. It seems to have been penned by Epaphroditus, and by him sent "to all the saints in Christ Jesus which are at Philippi."

PHILEMON.

The student must not be misled by the word imprisonment to believe that Paul was confined in dungeons or in chains. He was not treated as a prisoner who had been guilty of a crime against society, but his liberties had to be curtailed only as a minister of Jesus Christ. His arrest and confinement were brought about by Jewish malice and intrigue. The Jews by this time had come to be numerically, politically, and financially

THE BUILDING OF THE BIBLE

strong in the Roman Empire, and their wishes and demands naturally commanded attention and respect. The great body of Roman people, both civil and official, found no evil design or defiance of law in the daily conduct of the fearless apostle. Hence, Paul had many privileges and kindnesses granted him by the Roman guards who, like Agrippa and officers of the crown, could say: "This man doeth nothing worthy of death or of bonds." So Paul was allowed to see his friends, and to entertain them in "his own hired house;" to send letters to his beloved people in Christ, and to receive gifts from them as his needs required.

This letter to Philemon was the last of the prison epistles—we mean, of course, during his first imprisonment—and is the shortest of all Paul's recorded writings. It is unique in that it consists of a letter to a personal friend in behalf of a slave who had deserted his master. Onesimus was the servant of Philemon and in an evil moment ran away and went to Rome. There he heard Paul preach of Christ and the Kingdom of Heaven, and straightway joined in the cause of the saints. Reflecting upon the crime of deserting his master he implored the apostle to ask Philemon

THE BUILDING OF THE BIBLE

to receive him again as a slave, and to forgive him for his unfaithfulness. This Paul happily agreed to do, and the letter was written by Onesimus and carried to his master. It was only a friendly missive, embodying a personal request, but it was elegantly accomplished and illumines the writer's love of justice and for his fellow man. "A few friendly lines," says Sabatier, "so full of grace and wit, of earnest truthful affection that this short epistle shines among the rich treasures of the New Testament as a pearl of exquisite fineness."

HEBREWS.

The letter to the Hebrews was written during an eventful period of time. It seems to have been composed just before or during the destruction of Jerusalem, for the writer appears to have been charged with the fear or expectation of some great and momentous event about to take place. By many writers the time is definitely settled as the year 68, 69, or 70. The unholy persecution of the Christians was in its merciless flame. Nero died in June 68, but the slaughter of the saints, which his evil mind inaugurated, did not cease when he ignominiously quitted the Roman throne. In the year 70 Vesuvius

THE BUILDING OF THE BIBLE

shook the earth with her thunders of fire and sea of molten lava. It seems then that the hour was perilous and fraught with dangers that threatened the very existence of the Christian Church.

The epistle was addressed to Hebrew Christians, but failed to mention any specific congregation or church. Nevertheless, it is reasonable to suppose that the writer had in mind certain Hebrew churches in Jerusalem, Rome or Cesarea. Weisler and Davidson claim that the letter was addressed to the Hebrews of Egypt, and particularly of Alexandria. Alford, Westcott, and Canon Farrar are of the opinion that the epistle was sent to the Hebrew converts of Rome. There is also much division of opinion concerning the city or country from which the letter was sent. Rome may have been the city from which it emanated. It is claimed also that the writer composed the gospel while on a visit to Jerusalem.

The very early fathers of the Eastern and Alexandrian churches in the second and third centuries believed, without disquieting doubts, that Paul was the undisputed author of Hebrews. Clement of Alexandria, Origen, and Eusebius were content to accept Paul as

THE BUILDING OF THE BIBLE

the author. The "American Revised Version" omits the Apostle's name, but the heading of the epistle in the "Authorized Revised Version," says: "The Epistle of Paul the Apostle to the Hebrews." Modern writers, among them Owen, Lardner, Bengel, Rosenmuller, Stuart, Bloomfield, and Hofman state that Paul was undoubtedly the author. Martin Luther was convinced that Paul did *not* write the letter, but that the learned and eloquent Apollos, who wrought mightily for Christ and the Kingdom, was doubtless the author. Joining this view of Luther we find Tholuck, Bunsen, and Hilgenfeld. There is also a well-expressed belief that Barnabas may have penned the letter. Tradition claims that Tertullian, secluded in some African city, was the genius that gave it birth. Dollinger and John Calvin were persuaded that Luke wrote the entire gospel, while Ewald, Grimm, and Lipsius go on record as saying that the authorship of Hebrews *is wholly unknown*.

The objections to the ancient belief that Paul wrote the Epistle to the Hebrews are found in the statement that the phraseology and general literary style of the letter are not in harmony with the apostle's other writings;

THE BUILDING OF THE BIBLE

that all of his former letters, while being rich, rugged, noble in expression, were yet wanting in polish and classic allusions which are so abundantly found in the epistle in question. However, this seems to be a weak objection, since many writers change their wonted or accustomed manner of expression as the years unfold into the bloom of ripened culture.

The author, whoever he may have been, was evidently a Jew, a Hellenist, and a scholar of the Alexandrian type, for he seems to have been acquainted with the Old Testament scriptures, and with contemporary philosophy and Hebrew thought. He belonged unquestionably to the Pauline circle, and wrote beautifully along the lines in which the great apostle so often preached and taught.

But the fact that we cannot ascertain or definitely know who wrote the Hebrew letter argues nothing against the validity, charm, and beauty of the gospel. The author of the book of Job is shrouded in the deepening shades of antiquity. The writer retires behind a mystic, impenetrable veil, but seems to say: Behold what beautiful faith and patience, tried through tribulations, sorrows and afflictions, have I shown you here. Trust the Lord and be wise! We do not know who

THE BUILDING OF THE BIBLE

wrote the second part of Isaiah, yet is it not the voice of heaven and of heaven's angels speaking to us through the ages gone? We praise the sturdy ship that battles with the storm and the waves to carry us to a haven of safety, yet we know not who built its mighty engines, or fashioned its anchors strong. The question as to who planted the rose detracts nothing from the glory of its beauty or the sweetness of its odor.

The reader may consult Hofman's Commentaries; Westcott's Notes; Edwards, in "Expositor's Bible;" Commentaries of Von Soden, and Davidson's "Handbook of the Bible."

The ancient manuscripts containing Hebrews will be found in the following codices:

Codex Sinaiticus, now in St. Petersburg, Russia,

Codex Alexandrinus, in the British Museum,

Codex Claromontanus, now in the Paris Library,

Codex Augiensis, now in Trinity College, Cambridge.

CHAPTER IX.

Pastoral Epistles

THE Pastoral Epistles may claim our attention now. They consist of three letters, one to Titus and two to Timothy. Paul was now growing old. From the momentous hour when he heard the plaintive voice and saw the flash of light on Damascus road, he had seen no rest, save in the peaceful contemplation of his noble part in the Gospel of Jesus Christ. Affliction, painful and depressing affliction, had known him from the days of his youth. Raging fevers had taxed his weary body until he was nigh unto death; he had felt the pangs of hunger, thirst and loneliness in a foreign land. He had been stoned, beaten with the lash, insulted and reviled. Kindred and friends had driven him with curses from their councils and from their daily walks of life; the assassin had lain in wait for his coming; the waves of the sea had sought him for its tomb in the great deep. Even if he should escape the headsman's ax, which he could in nowise hope to do, age, with its slowly folding wings, was near with its starless night to enfeeble the brain and cur-

THE BUILDING OF THE BIBLE

tain the windows of the soul. Hence, it was time, yea, the hour was come when the torch of the flame of life must be held aloft by other hands. Titus and Timothy were his beloved disciples, his companions in the spiritual life. In the early days of his ministry they had seen and heard the great Apostle; had listened and loved and learned. They had joined him in the work that should bless the nations of the earth, to labour in whatsoever capacity Paul should see cause to place them. It was a beautiful union of love and devotion, an inspiring story that brightens the ages of antiquity and illumines the pages of sacred history.

Titus was probably a native of Syria or southeastern Asia Minor. Some writers claim that his home was in Antioch. He was a Greek by birth, the son of Gentile parents. The name is Latin. St. Chrysostom says that he was born in Corinth and educated in that city, but it is only fair to state that much of his life, prior to his Christian activities, is wholly unknown. The generally accepted belief that he was very young at the time of his conversion is simply imagination. Not a line relative to his age is recorded in St. Paul's writings. He was doubtless the first mission-

THE BUILDING OF THE BIBLE

ary to the Greeks. He is said to have carried the Gospel to Crete and to Dalmatia; also to other provinces in the neighborhood of Achaia and Macedonia. He may have been with Paul when he wrote his epistle to the Galatians, for we find the first mention of his name in this connection. In the Acts of the Apostles we have no record of his work at all. He was frequently Paul's emissary to collect funds for the saints in Jerusalem and elsewhere, acquitting himself honorably on every kind of mission and with credit to the cause he represented. He was a faithful disciple whom Paul could trust with unlimited confidence in the most intricate and vexing problems pertaining to the extension and welfare of the Christian church. He was left by the Apostle in Crete to "set in order the things that are wanting and to ordain elders in every city."

Paul's letter to Titus was written some time between 64 and 67, probably from Macedonia. In the latter years of his life he was a bishop and much beloved by his people. Tradition says that he died at an advanced age. His death is commemorated by the Greek, Syriac and Maronite churches on August 25th, and by the Latin church on January 4th.

THE BUILDING OF THE BIBLE

Timothy was a native of Lystra. His father was a Greek, his mother—Eunice by name—was a Jewess of classic lineage. He seems to have had eminent grace and pleasing gifts of nature, being courteous, affable, and kind. When he was a child his father died, leaving him to the care of his mother, who trained him in the ways of the old prophets and patriarchs. Hence, from the days of his youth he was spiritually-minded, loving, seemingly beyond his years, the things that led to righteousness and to a holy life. In Lystra and in Iconium, in any country where he was intimately known, his influence and manly, virtuous walk and intercourse with men were the theme of age and the envy of youth.

To Christ and the glory of the New Dispensation he was converted when a mere boy. The story of the manger and the beautiful teachings of the Master appealed to him as a voice coming down from the old prophets, blessed of heaven and hallowed of age. He abandoned the faith of his fathers, yea, the teachings of his mother who cradled him into life. He rejoiced in the new light that divinely illumined his soul; his feet were now upon the clouds.

THE BUILDING OF THE BIBLE

Timothy was a favorite disciple of the great Apostle. From his youth Paul loved him as a natural father loves his dutiful son. Of the thirteen epistles six bear his name in the superscription in conjunction with Paul's. He was the Apostle's friend, his aid, his ambassador in a kingdom whose holy city is the throne of God. His was no menial service, born of fear or of hero-worship, but a service emanating from love and affection unparalleled in sacred history. It was fitting then that Paul should wish his ministerial robes to fall upon the shoulders of Titus and Timothy. For three and thirty years, standing on the brink and shore of time, he had preached the Gospel of Christ to an unwilling and perverse generation. The Lord had been with him; had clothed his soul and mind in beautiful imagery so that his tongue had the power of persuasive eloquence to move the erring multitudes to quit the walks of sin and death. Could he not now impart to his beloved children in the faith the great gifts with which heaven had so bountifully blessed him?

Paul's first letter to Timothy was written and sent from Macedonia in 64-67. It will be remembered that at this time he also wrote to Titus. The two letters are very similar in

THE BUILDING OF THE BIBLE

thought, in instruction, and in phraseology. They were composed just before his last imprisonment, but even then the storm-clouds had begun to gather and the distant thunders to warn the saints of coming dangers.

Again we are confronted with the claims of a few critics who would have us believe that Paul did not write the Pastoral Letters. Bauer, Hilgenfeld, Meyer, Ebvard, Weiseler and Pressence have gone on record as denying the authenticity of the epistles in question. Intending no offense, we must express our convictions here that such claims and statements are unworthy of serious consideration. The argument used, that the letters are not Pauline in thought, in doctrine, and in literary construction, is singularly wanting in facts, and consequently unconvincing. As we have previously stated, conditions, environment and age often produce a change, a revolution in the thoughts of writers and in their styles and manners of expression. Martin Luther's forensic and written efforts grew in grace and power with the tide of increasing years. Poor, complaining, dyspeptic Carlyle softened the sting of his biting sarcasm as the frosts of time whitened his locks and enfeebled his steps. In his "Sketches by Boz" Charles

THE BUILDING OF THE BIBLE

Dickens gave no promise of "David Copperfield" or the story of Little Nell. "Hans of Iceland," an early effort of Victor Hugo, is visibly dwarfed by comparison with the classic lines of "Les Miserables." The early fathers of the Christian church, living nearer in point of time, and aided by tradition as well as by facts, found no cause and had no desire to question the authenticity of the Pastoral Letters. Tertullian, Justin Martyr, Ireneus, St. Ignatius, and the venerable Polycarp were content and at rest with the conviction that Paul was the sole and undisputed author of these noble and instructive epistles. Let us hope that we will offend no earnest and careful writer when we say that without warrant of facts and the clearest reasons, it is harmful—almost treasonable—to attack and endeavor to destroy the accepted foundations upon which our sacred religion is built. These self-appointed critics, these romance writers, toying with life and the hope of immortality, have nothing to offer, nothing to build upon the ruins which their destructive and unholy hands have wrought. Let them be dismissed as a disturbing element in which no peace or comfort may be found.

THE BUILDING OF THE BIBLE

How beautiful are these Pastoral Letters! Observe how affectionately, how tenderly the opening lines begin. Among all of his disciples Paul seems to have loved, in his heart of hearts, Titus and Timothy best. They had been near him when the storm-clouds were thundering their mighty terrors. They had dressed his wounds and healed his stripes that merciless malice made. They had softened his pillow and soothed him to rest when the chains of affliction fell upon him among a strange people in a strange land where the court and the crown closed the gates of mercy against them. Hence, the treasures of his great soul were open to all their needs; he would enroll them in the divine university of the Master and clothe them in the wisdom of all the ages. The three letters abound in words of deep affection, gentle admonitions and fatherly love. He rejoices to tell them that daily he remembers them in his prayers. He would have them remember that a bishop, whose robes they wear, should be sober, gentle of nature, holy and pure of life. They must show themselves to be patterns in good works; they must fight a good fight for the Kingdom whose spiritual ruler is Christ; they must preach sound doctrine, give thanks to

THE BUILDING OF THE BIBLE

God and supplications for all men. They should give attendance to exhortation, openly rebuke sin and evil, and abound in patience, love and charity.

The second letter to Timothy seems to have been written in 67 or 68, A. D. Paul was then a prisoner in Rome. The interval between his first and last imprisonment he spent in Asia and in Macedonia, wintering, probably, in Nicopolis. He was restless, diligent for Christ; he could not bridle his tongue and be silent. The Roman authorities warned him repeatedly, breathing threatenings of death; but death had no terrors for him now. We hear him utter the beautiful words: "For me to live is Christ, and to die is gain." This second epistle to Timothy was the *last letter*, the last line that came from his pen. It is beautiful even in its unfolding sadness and dream of heaven and immortality, so near to him now. Many of his friends, his faithful disciples, had left him when the chains bound him in the dungeon, for no help or service could they render in this gloomy hour. Luke remained with him, probably to comfort and to cheer his few remaining days. In his letter he begs Timothy to come to him quickly, and to bring Mark with him, as he was profit-

THE BUILDING OF THE BIBLE

able to him in many ways. His cloak, which he had left at Troas and the roll of parchment and books, he also desired. This was his *last request*. The curtain falls now and the final scenes of his life are shrouded in the hovering wings of an impenetrable night.

Paul doubtless died by beheading, the method used in the punishment of distinguished prisoners. It was a terrible time. The river of death, crimsoned with the blood of the saints, rolled on and on to the deep of the silent sea. Storm-clouds gathered and thunders roared about the heads of defenseless Christians, but the star of hope still gleamed in the heavens and its trembling light was never dimmed.

Ireneus places the death of Paul a year after that of Peter. The older witnesses, Clement, Dionysius of Corinth, and Tertullian set no specific time. Roman tradition, which alone comes to our relief, claims the place of Paul's martyrdom was at a spot three miles from Rome on the Ostian Way, anciently known as *Aquea Salvia*, and now as *Tre Fontane*. Near the place of execution stands the beautiful *Basilica Paulia*, founded by the emperor Constantine, where millions have

THE BUILDING OF THE BIBLE

stood with uncovered heads to honor the undying memory of the great Apostle.

Many letters and other writings have been ascribed to St. Paul that are clearly apochryphal and pseudonymous. He is credited with a letter to the Laodiceans, which, from early times, was regarded as spurious. It is, however, found in many Latin manuscripts of the New Testament. A third Epistle to the Corinthians is found in an Armenian version with a letter also to Paul. It has been several times printed, the best edition being that of Aucher in 1819. Jerome somewhere mentions the "Letters of St. Paul to Seneca," and it is one time referred to, we believe, by Augustine. Early in the seventh century a work appeared which attracted some attention under the title of "Acts of Paul and Peter." Another was known as "The Acts of Paul and Thecla," and a third as "The Apocalypse of Paul."

It is with more than a passing sadness that we now bid adieu to the great Apostle and his notable work. With him we have gone on a pleasing pilgrimage in a land where two thousand years of time have woven a veil of holy memories. He has been a noble companion; our journey has not been without its

THE BUILDING OF THE BIBLE

hour of comfort—a kind of beautiful sabbath about which lingers sweetly heaven's inspiring, celestial light. We found him sitting at the feet of Gamaliel, drinking deeply of pagan philosophy and the religion of his fathers, his soul doubtless aglow with the thought and prospect of becoming a learned rabbi of his native tribe. We have seen him going down to Damascus with sword and chain to scourge and bind a helpless people whose only crime had been to love and worship the Nazarene who died on the Roman cross. We have heard the gentle voice that called and arrested his hurrying feet; saw him fall as if the volcanic thunders of the earth had paralyzed his strength. We have seen him in Arabia, silently communing with the Master, whose people and righteous cause he had so diligently sought to crush. We have heard him proclaiming the gospel of Christ in great synagogues; on Mars Hill; on the highways and in the lowly haunts of the poor. We have seen him in poverty, in deep sorrow, in the throes of hunger and affliction. We have seen him hunted like the wild beasts of the jungles; stoned and beaten with stripes; buffeted, cursed, wrecked at sea. How nobly he endured everything for Christ!

THE BUILDING OF THE BIBLE

In the midst of his pitiless tortures Savonarola cried, "Lord, thou hast suffered more for me than I am suffering for you!" Among the throngs that followed Peter the Hermit to Jerusalem was an old woman whose weight of years crushed her waning strength. At the foot of Mount Taurus, where the Grecian sun is merciless in its mighty waves of heat, she lay down to die. Refusing relief she said to her comrades: "Let me pass away in peace. It is glorious to die for Christ. He suffered and died for me; I am dying now for Him." Divinely beautiful were the last words of Paul to his beloved Timothy. Looking back, three and thirty years, over a busy and stormy life he wrote:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

He was, all in all, a divine philosopher. At all times he enlists our deepest admiration. When we think of him, when we utter his name, we are clothed in a beautiful, sacred and sanctified solemnity that brings us nearer

THE BUILDING OF THE BIBLE

to God and to heavenly things. Of him it can be said, as it was said of Brutus, "His life was gentle, and the elements so mixed in him that nature might stand up and say to all the world, '*There was a man!*' "

If the student desires to be well grounded and proficient in all that pertains to the wonderful career of the greatest missionary that ever lived, the following works may be consulted with much pleasure and profit:

Farrar's—"Life and Works of St. Paul," 1902,

C. C. Clemens'—"Paulus," 1904,

Ramsay's—"St. Paul the Traveller," 1898,

Conybeare-Howson's—"Life and Epistles of St. Paul," 1906,

Robertson's—"Epochs in the Life of St. Paul," 1909,

Gilbert's—"Students' Life of St. Paul," 1910,

Drummond's—"Paul, His Life and Teachings," 1911,

The old manuscripts of Paul's writings may be found in the following codices: Sinaiticus, Vaticanus, Bezae, Alexandrinus, Ephraemi, Claromontanus, and in several others.

CHAPTER X.

Peter—James—Jude—John

PETER was an early follower and apostle of Christ. His original name was Simon. Our Lord frequently called him Cephas, or Petros, the former an Aramaic, the latter a Greek word, both signifying a stone or rock. He was a native of Bethsaida, on the Sea of Galilee. His father was sometimes called John, but more frequently known as Jonas; hence, the son was sometimes addressed as "Bar-Jonah." He was by occupation a fisherman; was married and said to have lived in Capernaum where he maintained a house and grounds. His brother Andrew, having been a disciple of John the Baptist, brought him to Jesus in the early days of His ministry. At the beginning of the Galilean ministry, according to the testimony of St. Mark, he was called, in company with James and John, from the Lake of Gennesaret, to become "fishers of men." From the time of the call Peter has a place in many important events in the Gospel narrative. It was at his house in Capernaum where Christ lived when He claimed that city as His special home. It is easy and most natural

THE BUILDING OF THE BIBLE

to conclude that their intimacy and associations were cordial, sweet, and divine. "Peter formed, with his two former partners James and John, an apostolic triumvirate, which was admitted when all others were excluded, and to whom, with Andrew, was committed the great prophesy of the last days." (E. Hatch.) It seems that Peter, at the beginning of the New Dispensation, was the leading and foremost apostle, probably from force of character and from his early acquaintance with the Master. This distinction, however, was gradually wrested from him by the ceaseless activities and successful efforts of St. Paul. Often the two great missionaries laboured together. Dionysius of Corinth says that Peter and Paul founded the church at Corinth together, and then proceeded to Italy. Ireneus speaks of Peter and Paul as having together founded the church at Rome. The Roman church claims that Peter, for more than twenty-five years, was bishop of the church in that city. Tradition represents Peter as having worked in Antioch, in Asia Minor, in Babylonia, and in the "country of the barbarians," on the northern shores of the Black Sea.

THE BUILDING OF THE BIBLE

Evidence is wanting to establish the generally accepted tradition that Peter suffered martyrdom with Paul at the same time and place. Both were beheaded during the Nero-nian reign of terror, but Peter perished some time in 67 and Paul in 68. It has been claimed that Peter's wife also suffered martyrdom, and as she was being led to the place of execution Peter cried out: "O dutiful wife, remember the Lord!" This tradition is doubtless true, for many women whose zeal and devotion led them to battle for the Cause were thrown to hungry beasts and mercilessly butchered on the streets and in their homes.

The epistle of St. Peter was written in A. D. 64 to 67. It is addressed to "The elect who are sojourners of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia." Learned students, ancient and modern, interpret this phrase to mean *Jewish* Christians, Athanasius, Jerome, Epiphanius, Lange and Weiss unite in this exegesis. Others, claiming a broader interpretation, believe that the apostle meant "the children of God who are scattered abroad," whether Jews or Gentiles. The letter seems to have been written at a time when the Christians of Asia Minor were calumniated and persecuted. It exhorts them

THE BUILDING OF THE BIBLE

to bear their trials patiently and to rejoice, as they were "partakers of the sufferings of Christ." He would have them remember that they are a "chosen generation, a royal priesthood, an holy nation, a peculiar people, that should show forth the praises of Him who hath called you out of darkness into His marvelous light." His admonitions, his wishes and advice are beautifully blended with hope, love, and patience. "Be all of one mind, having compassion one for another; love as brethren, be pitiful, be courteous." When we consider that Peter was only a fisherman, following the fortunes of the sea, doubtless poor and uneducated, a child of the toiling, weary multitude, born, as the poor sometimes express it, "under the changing light of an evil star," we wonder at the clearness of his thoughts and the simple yet beautiful language in which he clothed them. Surely there was some power to guide the pen in its alluring, silent speech.

The epistle, we believe, was written and sent from Babylon. Some believe that the name "Babylon," as used by the apostle, was a mythical name for Rome. Nevertheless, in the opinion of Erasmus, Calvin, Neander and Lightfoot, the epistle was really written in

THE BUILDING OF THE BIBLE

Babylon, and borne to its destination by Sylvanus.

SECOND PETER.

A short epistle, consisting of only three chapters. It is supposed to have been written in 67, just before the apostle's martyrdom, which gives it a solemn interest. It was addressed to a wide circle of believers, to all Christians in general. Its authorship has been disputed by many scholarly men. It is not included in the Muratorian Fragment or in the Peshito-Syriac. Eusebius ranks it among the list of disputed books, and Jerome testifies that many in his age rejected it. It is very strongly written, and abounds in beautiful admonitions to the faithful and unerring in Christ. In defense of the contention that Peter was its author Dr. Gloag very wisely says: "It must be remembered that the fathers of the fourth century, when the canon of the New Testament was fixed, had many more grounds to go upon than we possess, and the various parts were only admitted after careful examination."

The ancient manuscripts of Peter's epistles, on papyrus and on parchment, may be found in guarded archives, monasteries, and museums in many parts of Europe. An ex-

THE BUILDING OF THE BIBLE

tended notice of them will be given in another chapter.

JAMES.

Two apostles have gone by the name of James—one the son of Zebedee the brother of John, and who was put to death by Herod Agrippa; the other known as James the Less, or Little, the description alluding, evidently, to his stature. He was the son of Alpheus. He is supposed by some Bible students to have written the epistle general, that bears his name. That James, the brother of the Lord, wrote the letter in question is nowhere doubted. He was known to the people of Galilee and Jerusalem as "James the Just." He evidently was not one of the Twelve, as it is claimed he was not converted until after the Resurrection, when Jesus appeared to him again. In the years following he became the pastor or bishop of the church of Jerusalem, and was loved for his piety, earnestness, and Christian virtues. His martyrdom in Jerusalem was recorded by Josephus in his "History of the Jews." Hegesippus, the ecclesiastical historian of the second century, renders quite a unique account of his life. We will repeat it in part as quoted by the renowned churchman and historian, Eusebius:

THE BUILDING OF THE BIBLE

“The charge of the church after the ascension devolved on James, the brother of the Lord, in concert with the apostles. He was holy from his birth, drank no wine or strong drink, nor ate animal food. No razor came on his head, and he did not anoint himself with oil nor use the bath. To him only was it permitted to enter the “Holy of Holies.” His knees became hard like a camel’s because he was always kneeling in the temple asking forgiveness for the people.”

The epistle of James is supposed to have been written at a very early date. Indeed, many writers boldly state that it was the *earliest* of all the epistles, even antedating First Thessalonians. Neander, Alford, Salmon, and Weiss so claim. Others are convinced that it was written just before the apostle’s martyrdom, in A. D. 62 or 63, and this belief finds favour with Bleek, Ewald, Wordsworth and Farrar.

The letter is addressed “To the Twelve Tribes which are scattered abroad,” and is composed in a noble, beautiful and Christian spirit.

JUDE.

Jude describes himself, in this epistle general, as “the brother of James,” but neglects

THE BUILDING OF THE BIBLE

to inform his brethren *which* James he means. He has been identified by a few writers as Judas, but not Iscariot who betrayed Christ. He was known also as Lebbeus and again as Thaddeus. That he was the brother of James was the opinion of the fathers in general, and modern scholars, including Winer, Hofman, Lange, Tragelless, and Wentworth concur in this opinion. Very likely the James who was bishop of the church in Jerusalem and this Judas were the brethren referred to by our Lord in Matthew 13:55. The epistle resembles that of Second Peter in many ways. In the Muratorian Fragment we find it included in the famous eighty-five lines. It was probably written in A. D. 67 or 68, and addressed to Christians everywhere. It is about one ordinary chapter in length, and divided into twenty-five verses.

FIRST JOHN.

Another catholic or general epistle, addressed to believers in general, especially to Gentiles and residents in Asia Minor, among whom John had earnestly laboured. The author was John the Apostle, who was an eye witness to the person, life, and labours of our Lord. The letter is supposed to have been

THE BUILDING OF THE BIBLE

written in Ephesus. Ewald claims that it was composed in the year 90, while Ramsay places the time some years later, 95-100. It consists of only five chapters, but is earnestly and strongly written, assuring his readers that he is writing of things "known from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life."

SECOND JOHN.

Another epistle written probably at Ephesus towards the end of the first century. A remarkably short letter, consisting of only thirteen verses, addressed to "The elect lady and her children, whom I love in the truth." Much mental speculation is indulged or allowed here. The "lady" referred to is supposed to be "Electa" by Clement of Alexandria; also by Wetstein, Grotius, and Middleton. It is held by Jerome, Lightfoot, Luther, Ewald, and Marcus Dods that the expression signifies the church in general, and was simply one of John's symbolical and mystical utterances.

THIRD JOHN.

A very short epistle, consisting of 14 verses, written from Ephesus about A. D. 100. It is

THE BUILDING OF THE BIBLE

addressed to Gaius, who seems to have been an eminent Christian, distinguished for his kindness to the saints. John refrains from writing a long letter, but longs to see his helpful friend face to face. This seems to have been in the nature of a private letter, but our early fathers could not refrain from writing of God and Christianity whenever an occasion was offered. Such zeal and devotion to the Cause were the jewels and crowning glory of the primitive Christians.

For further information the student may consult:

Weiss' "Commentaries," Gottingen, 1907,
Von Soden, in "Holtzmann Series," Leipzig, 1899,

"Expositor's Bible", 1893,
Charles Bigg, "International Critical Series," New York, 1901,

Moffatt's "Introduction to the Literature of The New Testament,"

J. B. Mayor's "Epistle of St. James," London, 1910.

CHAPTER XI.

St. Mark—St. Matthew

ATTENTION will be directed now to the Synoptic Gospels, Matthew, Mark and Luke. After the Crucifixion churches had been established in many countries, bishops and evangelists had been appointed, and the rules for church government had been widely adopted. Seemingly there had been no effort or desire to write a history of Christ's appearance, deeds and teachings among men. Failing to grasp or to interpret our Lord's discourses relative to his second coming, the disciples allowed themselves to be led into the belief that the time of His reappearance was near. Consequently, their daily actions and anticipations were subservient to that end. In their councils and religious assemblies this was the thought, the theme that overshadowed every duty and every hope. For His coming through the clouds in great glory they daily and hourly watched, and held themselves in readiness to ascend with Him into heaven. Paul and Peter, Barnabas and Apollos, seeing that this error arrested their progress and Christian growth, en-

THE BUILDING OF THE BIBLE

deavored to persuade them of their mistaken and fruitless expectations. This, it will be remembered, was Paul's crowning subject in his letters to the Thessalonians, and by earnest instruction and persuasion he led the saints to abandon the disappointing hope.

As the thought of the Master's immediate return lost ground the leading disciples began to realize the need of a permanent and trustworthy record of our Saviour's life and works. Hitherto legend and tradition had supplied them with all the information they possessed. Poor and oppressed, they had no wealth of time and money to record the history of the New Dispensation, and they could rely only upon the memory of the older saints for all the facts. Looking back now over a mighty period of time, two thousand years that repose and sleep in the beautiful moonlight of memory and in the pages of sacred history, we can feel the thrill and charm of the Great Story as it was told to little groups of silent listeners by the saints who had seen the Saviour and heard His voice. For it was a beautiful and inspiring story, born in a lowly manger of Bethlehem and ending on the haunted fields of Golgotha. Yea, a sweet, sweet song, warbled in the topmost boughs of many a

THE BUILDING OF THE BIBLE

heart and filling us with such joyous gladness as the angels feel when they sing in the heavenly choir. Then it must not be lost in the changing vicissitudes and fortunes of time, but some generous and charitable soul, born with patience and blessed with knowledge, must be found to record this sacred history for the great multitudes to people the earth in the days to come.

In the city of Jerusalem Mark's mother lived. Her name was Mary, a name blessed in the annals of the Jewish tribes. She was a widow, her husband dying in the early years of the Christian era. Her house was a pleasant meeting place for the saints in Jerusalem and for wandering, homeless pilgrims who sought a haven and place of refuge from strife and persecution.

In the shelter of her protecting roof the Christians met and worshiped God as the Master had taught them in the past. When in Jerusalem, Peter came and made the generous widow's home his place of rest and continual abode, acting as a kind and friendly guardian to the children whose father had passed away. Tradition relates that in this Christian mother's house the Last Supper was solemnly served, and that behind its

THE BUILDING OF THE BIBLE

gates lay the Garden of Gethsemane where Christ, in grief and agony, prayed his immortal prayer.

By common consent Mark was selected to write the gospel that bears his name. According to Clement of Alexandria the gospel was composed at the special desire and request of the Roman converts, and met with the approval of the saints everywhere. The young writer had the gifts and the arts of composition, but wanted the blessings of a rabbinical training and the polish of classic learning. He was sometimes known as "John, whose surname was Mark." Again, he was called Marcus, in an endeavor to Romanize his name, as Paul had done. From the first he seems to have been active in everything pertaining to the welfare and glory of the New Church. He was a Levite, and an Alexandrian tradition says that he was of Cyrenian origin. It is claimed that he was one of the servants at Cana, Galilee, when the miracle there was performed. To Barnabas he was a kinsman; in fact, a cousin. He was, like Paul, "a Hebrew of Hebrews," and perhaps a Hellenist. He was present at the trial of Jesus, and after the Resurrection the poor, excited Christians gathered at his house to rejoice and to pray.

THE BUILDING OF THE BIBLE

This "John Mark" was a companion of Paul and Barnabas on their missionary journey to Antioch and to Cypress, going with them as far as Perga in Pamphylia and then "departing from them, returned to Jerusalem."

The Gospel of St. Mark was written in 65 or 66. It was not composed, as some contend, in Aramaic, but in Greek. He was a disciple of Peter, and from him Mark gathered the principal facts about Christ, as the apostle had sat at His feet and heard the Words of Life. Papias says that "Mark was the interpreter of St. Peter."

The integrity of Mark's Gospel has never been successfully assailed. The greatest writers, the learned fathers of the early church, are one in claiming for him the glory of its composition. What a wealth of testimony can be found here! Tertullian, Ireneus, Papias, Justin Martyr, Clement of Alexandria, Eusebius, Epiphanius and Jerome proclaim their fullest convictions that Mark and Mark alone was the writer.

The glory of martyrdom has sometimes been claimed for Mark. Evidences, however, seem to be lacking to support the belief. It is true that Hippolytus says he was burned at the stake, and that Symeon Metaphrastes

THE BUILDING OF THE BIBLE

claims he was dragged over rocks till life was extinct; but that he died, in the eighth year of Nero's reign, a calm and peaceful death, is the belief of Jerome, Eusebius, and Isedore of Seville. His tomb appears to have been marked and venerated at Alexandria, and a traditional belief in Venice during the Middle Ages that his remains had been transferred there in the ninth century was quite extant and vigorously supported by Canon Molini. The Venetians prided themselves on possessing not only the body of St. Mark but also the *autograph copy of his Gospel*. There seems to be no trustworthy evidence, from any source, to establish so preposterous a claim.

Consult:

Du Buisson's "Origin of the Gospel of St. Mark," Oxford, 1896,

Burton's "Studies in the Gospel According to St. Mark," 1904,

Burkitts' "The Gospel History and its Transmission," Edinburgh, 1907,

Broadus' Commentaries, 1881.

ST. MATTHEW.

The name Matthew is derived from the Hebrew *Mattija*, and was afterwards shortened into Mattai. Contrary to the opinion of Julius Africanus we are convinced that Mat-

THE BUILDING OF THE BIBLE

thew was a Jew, and a man of some power and influence. According to Clement of Alexandria he was a vegetarian, and was governed by the strictest rules of health and conduct. He was known also by the name of Levi, in accordance with an ancient custom among the Jewish people of having *two names* for the same person. Doubtless he was the son of Alpheus, but the history here is a little obscure, as much of our information at that time comes from oral tradition. It is said that he was a publican, the term signifying among the Romans "a farmer of the taxes and public revenues," generally speaking, a collector of taxes and customs due. He was an officer and political servant of Antipas, the reigning son of Herod the Great, who sought the life of Jesus when He was a child. The first notice we have of him is recorded in the Gospel of Mark, who testifies that a great multitude, amazed at the miracles of Christ, was following Him by the seaside. Levi, or Matthew, was sitting at the receipt of customs, near Capernaum, on the Great West Road from Damascus to the Mediterranean. It appears that the miracles and the teachings of the Master had created great wonder and the deepest interest in all the sections where

THE BUILDING OF THE BIBLE

His marvelous works were done, since Matthew heard his call, and followed Him immediately. It will be remembered that the poor fishermen of the sea also dropped their nets and straightway followed Christ at His bidding. How great must have been His power over men! Evidences of His personal and magnetic force were seen by the great army of men and women who followed Him daily, and were moved by the wisdom of His teachings.

Matthew was one of the twelve disciples. From the hour when he abandoned the service of Herod and followed Jesus he was ever and always at His side, and ready to obey. It is reasonable to suppose that he was at the trial, the conviction of Christ, and witnessed the Crucifixion. He saw Christ after the Resurrection, was near Him and heard Him speak. He followed Him to Bethany, listened to His last beautiful words of consolation and promise and saw Him depart and ascend into heaven.

At what time Matthew began to preach we are not advised. He began to labour first among his own people, his kinsmen in the flesh. Legend and tradition are not always right, and legend and tradition are not always

THE BUILDING OF THE BIBLE

wrong. They often beautify and adorn facts, clothe them in alluring speech, and vest them with a charm which otherwise they could not command. Tradition states that Matthew, before leaving his converts for another field, wrote down the main facts of the gospel, together with his admonitions and instructions, and left them to be read to the saints while he was absent. If this is true his gospel may have been written in a fragmentary manner, and afterwards gathered together into an intelligent whole.

It has been claimed with considerable energy that Matthew was the author of the "Logia." The Logia, in its ancient significance, was translated the "Oracular Sayings of Christ." It was perhaps the earliest of all our uncollected New Testament writings. It appears that no one person was the author of these "Sayings," but that many writers, hearing the instructions and sermons of Christ, studiously committed them to the papyrus roll to preserve them against loss. A short history of the Logia may be of interest here. In 1897 B. P. Grenfell and A. S. Hunt, laboring for the Egyptian Exploration Fund, found in the ruins of the old Greek city Oxyrhynchus, 120 miles south of Cairo, a

THE BUILDING OF THE BIBLE

mass of papyri containing many precious manuscripts of ancient times. In this collection were several fragments of the Logia, with which our Christian fathers were singularly familiar. The first fragment was a papyrus leaf measuring $5\frac{3}{4}$ x $3\frac{3}{4}$ inches. After this twenty-four pages were found having forty-two lines to the page. There was no way to determine how many leaves were missing, as the sheets were broken at the bottom, and were in a bad state of preservation, bearing evidences of great age. They were all replete with "Sayings," every paragraph beginning with "Jesus says." It appears that these "Oracles" were widely read and circulated among the early Christians. Papias declares that Matthew composed them in the Hebrew (Aramaic) tongue, and that "all interpreted them as they were able." A few writers contend that they were excerpts from some uncanonical gospel. Harnack has somewhere said that they were taken from "The Gospel According to the Egyptians." Irrespective of the veil that clouds their origin, these "Sayings of Jesus" have moulded the literature of the several Gospels in no uncertain way. They were eventually embodied in all the canonical

THE BUILDING OF THE BIBLE

Gospels, and in this manner ceased to exist as a special work of sacred writings.

Matthew's Gospel is anonymous. We do not know where it was written, nor under what conditions. He preached in Ethiopia, south of the Caspian Sea, in Persia, in Macedonia, and in Syria. In point of learning he was equal to most men of his time. He could speak and write both Hebrew and Greek, and his Gospel was more universally read than any other Christian document. He followed, so to speak, in the literary footsteps of Mark. In his chain of parables and in his presentation of Christian thought and sentiment he adopts the Marcan style, but treats his subjects probably in a broader and clearer manner.

Scholars are divided relative to the time in which Matthew's Gospel was written and read in the churches. Zahn has calculated the time to be 61-66 A. D.; Godet 60-66; Keim, Meyer, Holtzmann, and Maclean agree on the year 70; Bartlett, 68-69; Allen and Plummer, 65-75. In the Chronicles of Eusebius the time is calculated to be eight years after Christ's ascension, and which is in harmony with the views of Theophylact and Zigabenus.

THE BUILDING OF THE BIBLE

In the history of the Christian church Matthew is accorded the highest honors in the records of its glorious saints. His was an earnest, clean life, devoted to the teachings of the Master, whose voice he had heard while in the service of the Herodian throne. His faith never wavered, fear never chained his tongue. About him tradition is beautiful, inspiring, immortal, and rich. He is commemorated as a martyr by the Greek church on November 16th, and by the Roman on September 21st; the place of his martyrdom is declared by the Breviary to be in Ethiopia. The same authority states that his body was translated to Salerno where it now lies in the church erected by Robert Guiscard.

Consult:

Robinson's "Study of The Gospels," London, 1703,

"*Commentaries*" of *Morrison*, London, 1895,

"*Commentaries*" of *Plummer*, New York, 1909,

Bruce, in *Expositor's Greek Testament*,

Sanday's "Studies in Synoptic Problems," Oxford, 1911.

CHAPTER XII.

St. Luke—St. John

THE gift of eloquence, the power to sway the listening multitude and to move men and women to heroic action, is no mean acquirement, but one of which it is lawful to be proud. None the less is the art of writing, that God-given wealth of grace and genius that charms youth and age, the king on his throne, and the peasant in his cottage. Eloquence ceases when the tuneful tongue lies down in its endless sleep, but the written story has the sweep of the ages. On its silent wings we are borne to distant fields of action, even when the world was young. With Israel's wandering children we can cross the Red Sea, and behold the still waters that stood as heaven's guard; we can travel the desert with the Wise Men that followed the guiding star; we can see the Child in the manger; we can weep at the Crucifixion; we can rejoice at the Resurrection!

No writer of the early Christian era was blessed with the gifts of composition more than St. Luke. He was a man of many parts. Jerome declares him to have been the one

THE BUILDING OF THE BIBLE

literary genius of all the sacred writers. Paul called him "The beloved physician." He was the "brother whose praise is in the gospel throughout all the churches." He was a friend to the poor, the afflicted, the helpless, and the heavy laden. He was studious, diligent for the truth, and masterful in his delineations.

Of St. Luke's private and early life we are not well advised. He was a Gentile by birth. It has been claimed that he was a brother to Titus, but the claim lacks confirmation. The name is a contraction of the name Lucanus, as Silas was of Silvanus. Tradition declares him a proselyte, and to have been a native of Antioch, but both are shadowed in doubt. He was alone, having neither wife nor children. In the New Testament his name is mentioned only three times, Colossians 4-14; Philemon 24; and Timothy 4-11. He is said to have been the son of a Greek freedman, trained in classic literature, and in the complications and mysteries of the law.

Luke was a companion of St. Paul. He is supposed to have joined the great Apostle at Troas in the year 50, and to have been with him in many scenes of his wonderful career. He was with him in Philippi, in Rome, and

THE BUILDING OF THE BIBLE

in Jerusalem. We have the testimony of Eusebius to the claim that Luke was not only a companion and helper of Paul, but of all the worthy apostles who laboured in the vineyard of the Master. Epiphanius states that he was one of the seventy, but this is inconsistent with Tertullian and the Muratorian fragment. That he was a preacher of the Gospel in Achaia, Dalmatia, Gaul, Italy, and Macedonia is asserted by Ecumenius and Gregory of Nazianzus. A late tradition represents St. Luke to have been a painter as well as a physician. It is stated that the Empress Eudocia sent to Pulcheria, from Jerusalem to Constantinople, a picture of the Virgin Mary painted by St. Luke. In the Catholic encyclopedias this imaginary painting is recorded as one of the treasures of the Roman church. Many of these interesting stories are legendary, thrown upon the screen of imagination to charm our thoughts, our dreams of a past and distant age.

We are not sure that St. Luke's letter was, in any wise, intended to embody what we call a Gospel. He wrote simply to his friend Theophilus, in whom he seems to have had a special and abiding interest. Theophilus, it appears, was not a Christian, yet a faithful

THE BUILDING OF THE BIBLE

account of the Nazarene, and the wonderful things He did, might be of much interest, coming from the pen of one who "had perfect understanding of all things from the first." Yea, it was wonderfully interesting! Never, since the light shone upon the Garden of Eden had any story, woven in the loom of life, so sweetly charmed the minds and souls of men. He entered upon the beauties of his subject at once. We hear the angels announce the coming of the Holy Child. We see the shepherd lean upon his staff and, standing entranced, behold the star that drove the mists of heathen darkness from the world. We follow the record through fields of golden sunshine, and again in vales where sombre shadows are deep and the voice of hope is still. We see the courts of Herod, of Pontius Pilate, the throne of the Cesars, and the Cross. We see the tomb and the great stone that defies our strength. We look again and the voice of an angel declares the Resurrection of Him who slept. O Theophilus, read and understand!

Sacred writers again are divided relative to the time in which Luke's epistle was written, and the place from which it was sent. Blass somewhere contends that Luke issued *two*

THE BUILDING OF THE BIBLE

editions of his Gospel—his meaning about two “*editions*” being singularly obscure—one for Rome and one for Palestine. The sources of his information are to us wholly unknown, hence we cannot intelligently criticise his seemingly unwarranted statement. From the conjectures of more than a score of writers we may conclude that the Gospel was written about the year 60, and by no calculation could the time be later than 70. Keim and Holtzmann contend that it was written in Rome; Michaelis, Thiersch, and Blass say Cesarea; Hilgenfeld is convinced that some city in Asia Minor was the place of its composition. Weiss makes a sweeping statement and boldly declares that, “All conjectures as to the place in which it was composed are visionary, and have no value whatever.”

Here may we say again that it argues nothing against the Christian religion if our knowledge is at fault relative to time and place. We do not know where Homer lived, nor the time in which he composed his immortal *Iliad*. The Pyramids of Egypt reveal nothing that will lift the veil of mystery that clothes their origin in a cloud impenetrable and dark. We know not the month nor the year when the Ark opened its windows upon Mount Ararat

THE BUILDING OF THE BIBLE

and the dove went forth and brought the olive leaf to Noah, and the great flood was assuaged. But we know, like Renan, that the Gospel of Luke came from a beautiful soul, glowing and nurtured in the sunshine of heaven, an inspiration and a blessing to all mankind.

Authorities:

MacLaren's "*Commentaries*," New York, 1894,

W. F. Adeney's "*Commentaries*," Oxford, 1901,

Holcomb's "*Gospel Difficulties*," New York, 1907,

Benard's "*Songs of the Holy Nativity*," London, 1895,

Blass' "*Philology of the Gospels*," London, 1898,

Ramsay's "*Was Christ Born in Bethlehem?*" New York, 1898.

ACTS OF THE APOSTLES.

The Acts is the fifth book in the English canon. By universal consent St. Luke is regarded as the author. The preface, so to speak, implies the Lucan authorship and, we believe, admits of no other reasonable conclusion. Observe how beautifully he opens his letter: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." By "former treatise" he

THE BUILDING OF THE BIBLE

clearly means the Gospel which we have just considered, as it, too, was addressed to the same person. St. Luke writes this treatise, or history, seemingly as additional evidence to convince his friend Theophilus of the mighty facts which he knew concerning the religion of Christ, and the wonderful things which were done in justification and defense of the Cause so relentlessly assailed. The letter was written after the destruction of Jerusalem, and, we believe, during Paul's first imprisonment. Blass, the famous classicist of Germany, claims that Luke issued two "editions" of Acts, as he had also done of the Gospel, and that both were written in Rome. Harnack and Leclerc, the latter a Dutch philologist, have subscribed to this opinion, and both have written quite learnedly in defense of it.

The Acts consists of Luke's own notes, supplemented by memory and the help which other apostles and evangelists gave him from time to time. He traveled, as we have stated, with Paul in Cesarea, Melita, and to Rome where he met Peter. Mark was with him in Rome also. While in Cesarea Luke stayed with Philip, the evangelist, and in Jerusalem he met James and the leading

THE BUILDING OF THE BIBLE

elders. Mark supplied him with much valuable information concerning things that occurred in Jerusalem, and of which he made frequent use. Hence, we can readily see that his resources were many and ample for the great work which he so well accomplished.

Really the Acts is the first authentic history which we have of the early church. It is an interesting and noble contribution to the sacred literature of the New Testament, authentic, voluminous, and beautifully written. Luke's writings—his Gospel and the Acts—are about as long as Paul's entire thirteen epistles, and as much as Matthew and Mark combined. Professor Ramsay claims that Luke was a great and accurate historian, "a painter of words," vivid and inspiring in his description of momentous events, and a great Christian.

It is said that he died in Bithynia at the age of 74 years. Two traditions treat of his death—one that he died naturally and peacefully, the other that he suffered martyrdom under the reign of Domitian. It is an old tradition that his remains were carried from Achaia to Constantinople and buried there in the twentieth year of the reign of Constantius. Another story has been found, stating that

THE BUILDING OF THE BIBLE

Luke's remains were discovered while digging the foundations of a new church, and that the sacred dust was removed to Italy for final interment. Much of this, we fear, is simply untrustworthy legend, and merits no serious consideration.

The authorities consulted here are practically the same as those used in the study of St. Luke.

ST. JOHN.

John, the author of the fourth Gospel, was the son of Zebedee. His mother, Salome, was a sister of Mary, the mother of Jesus, hence by the ties of blood he was very near the Master. Like his father and his brother he was a Galilean fisherman. Through his father he was probably related to Annas, the high priest, and the family seems to have enjoyed some wealth and an enviable social standing in Capernaum and in Bethsaida, the village of his birth, on the shore of the lake of Galilee. It is perhaps needless to say that he was a Palestinian Jew, and down to the hour of his conversion to Christ was wholly satisfied with the ancient faith of his fathers. His mother, Salome, seems to have been a great Christian. Often she was found with Jesus, aiding him in every possible way, and begged that her

THE BUILDING OF THE BIBLE

children might become great in the Kingdom of Heaven. With Him she went to Jerusalem, and was near Him when the days of sorrow came; doubtless was at the Crucifixion, for she assisted in the burial when He was taken down from the Cross. From such a mother it was easy for a son to inherit a soul touched with love and a divine inspiration.

John and his brother James were men of fiery zeal. Christ, recognizing their energy and fearless devotion to the Faith, called them "Boanerges," meaning "Sons of Thunder." See how quickly they forsook their nets, threw themselves at once into the great battle for righteousness, and became "fishers of men!" John speedily took his place among the twelve Apostles, and became a member of the special inner circle to which Peter belonged and soon found special favour with the Master. He was the best beloved of the disciples, and willing to share the trials and the sorrows of the Saviour to merit an exalted place in the Celestial Kingdom. In his bosom was no hypocrisy, no deceit. Impatient of evil and unwarranted persecution, he would call down the fires of heaven upon a wicked Samaritan city that refused shelter and protection to the helpless saints.

THE BUILDING OF THE BIBLE

John was almost continuously with Christ. He witnessed many notable miracles; was present when Jairus' daughter was raised from the dead. He witnessed the transfiguration; was near the Lord during His agony in the Garden of Gethsemane, and helped to lay His body in Joseph's tomb. In the latter years of his life John lived in Ephesus. There, according to Ireneus, he wrote his Gospel in his old age. We do not know in what year he composed it. Tertullian and Clement of Alexandria claim that it was written in A. D. 70 or 80. Ireneus claims a later date, probably in the early part of the reign of Trajan. That he was the sole author is the testimony of Dr. Sanday, of Oxford University; Bishop Lightfoot, Archdeacon Watkins, Bishop Westcott, and Professor Drummond.

In point of literary style, in grace and diction John's writings differ from the other Apostles' in many ways. He wrote in symbols and allegories, sometimes difficult to understand, but always rich in meaning. He doubtless adopted this method from his close association with the Master, Who so often addressed His disciples in this way. His letter is clearly to the churches which he evangelized. He addressed the saints as

THE BUILDING OF THE BIBLE

“little children,” “my beloved,” and “my brethren.” “To find John’s Gospel beautiful and true,” said Abbe Loisy, “we need but to take it as it is, and understand.”

We will now direct attention to St. John’s great and notable work, the Revelation, sometimes known as the Apocalypse. The reign of Domitian was the darkest period recorded in Roman history. He was an evil genius that vexed the people and the age in which his presence cursed the earth. According to Suetonius he was brought up in squalor and ignorance, and led a degraded, indecent, and miserable youth. A tyrant from his cradle, he persecuted the Christians relentlessly, unmercifully. Innocence, affliction, and helpless age found no hope or charity about his throne, but all alike fell down at his feet, imploring protection and mercy in vain. St. John was a special subject of his hatred. He could not bridle his tongue or cause his flaming zeal for Christ to smolder down and die; the fear of the sword and the headsman’s ax had no terrors for him who had seen and loved the Lord. To the Isle of Patmos, then, Domitian banished John in his old age. Patmos is a little island in the Ægean Sea, ten miles in length and six in width. From its tortured

THE BUILDING OF THE BIBLE

bosom the earth has thrown it up, in the thunders of volcanic fires, to become a rocky throne in that restless waste of waters. In the olden days roving pirates gathered there to count their pilfered gains, little heeding the few inhabitants who followed the varying fortunes of the sea, and lived in daily fear. Here, reasoned the cruel Domitian, John would cease to trouble, and by the enfeebling weight of his five and ninety years fall into a harmless, endless sleep. For one who had led a busy life, as St. John had since early youth, this confinement on Patmos' rocky shores was hard indeed. To sit alone in some secluded spot, to wonder what the wild waves were always saying to the voiceless cliffs; to think, to live again, in memory's dream, the old life in Rome and Galilee, these were the things that made his musings sweet and sad, the lights and shadows of his daily life. Down among the great rocks, where the winds murmur of the sea's dark and mighty deeds of storm and death, the old Apostle found a cave, or grotto, in which many a lonely hour was passed away. It was a small retreat, a quiet place where the twilight and the shadows gathered soon; a place where roving, wandering spirits might come to dream, to rest, and to

THE BUILDING OF THE BIBLE

pray. Hear him now as he records the angel's visit there, and to which heaven bears eternal witness: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, 'I am Alpha and Omega, the first and the last. . . . What thou seest, write in a book, and send it to the seven churches in Asia.' . . . I turned to see the voice that spoke with me . . . and saw one like unto the Son of Man, clothed with a garment down to the foot and girt with a golden girdle. His head and his hairs were white like wool, as white as snow; his eyes were as a flame of fire, his voice as the sound of many waters. And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

Our space and purpose here forbid a record of the vision which the angel gave. All the Christian world has heard and read and knows what a wonderful vision, what a weird dream and prophecy, fell from the pen of St. John on that cheerless island of the Ægean Sea. "What a grand and mighty picture," says John Milton, "is this sacred book of Revela-

THE BUILDING OF THE BIBLE

tion. It is the majestic image of a high and stately tragedy, shutting up and intermingling her solemn scenes and acts with a seven-fold chorus of hallelujahs and harping symphonies."

John was released from his confinement in Patmos by the Emperor Nerva, who succeeded the terrible Domitian on the Roman throne. He lived to the time of Trajan and died in Ephesus. Ireneus states that Polycarp knew St. John, and had many things to relate concerning his mental power and Christian zeal. The claim, however, is wanting in convincing evidence. The cave, or grotto, in which John saw the vision, is preserved in Patmos to this day. It is reached through a small chapel dedicated to St. Anne. In the library of a monastery, dedicated to the memory of the Apostle, there is a Greek manuscript containing a curious history of St. John, purporting to be by Prochurus, who was one of his disciples. Its literary style and phraseology indicate that it was composed in the fourth century, and should therefore be accepted with extreme caution.

Authorities consulted:

Alexander's "Commentaries," New York, 1881,

THE BUILDING OF THE BIBLE

Plummer's "Commentaries," Cambridge, 1886,

Luthart's "St. John, Author of the Fourth Gospel,"

"Commentaries" of: Meier, Weiss, Godet, Stevens, Zahn, and Westcott.

CHAPTER XIII.

Ancient Manuscripts

IN the foregoing chapters we have endeavored to acquaint the reader with the age in which the various parts of the New Testament were written, the attendant circumstances, and the causes that produced this wealth of sacred literature. We have reviewed the educational, political, and religious conditions that moulded the thoughts of men when Christ came and arrested the rush of worldly events. Without a passing knowledge of these mighty environments and prevailing conditions—forces that wielded an immeasurable influence in all the avenues of life—it is impossible to grasp the full meaning of the great work which our fathers did in the early centuries of the Christian era. We have spoken of the materials used in writing the Gospels and the various epistles that complete the chain of our Great Classic. It now remains to find what disposition has been made of the old manuscripts, the papyrus rolls and codices, that originally contained these inspired writings of the patriarchs and apostles.

THE BUILDING OF THE BIBLE

The autographs of the New Testament very early disappeared, owing to the enforced use of perishable papyrus and the inferior inks employed. The few that have been preserved were never used. They have been found in sarcophagi, buried in the ruins of ancient cities like Pompeii and Herculaneum, but none of very great importance have been discovered down to the present time. Hence it is easy to see that the manuscripts which we now possess are *copies* of the originals, but the copying has been carefully done. In Palestine, Syria, Ethiopia, and Armenia the profession of a copyist was held in high esteem. Many spent a lifetime at this work. Emanuel, of the monastery of Gartamin on the Tigris, copied, with his own hand, *seventy manuscripts*. This copying was sometimes done by free workmen and sometimes by slaves. Athens, which was before Alexandria a great library centre, had a school of copyists, and sometimes the librarians engaged in this work. At Rome Pomponius Atticus thought seriously of competing with booksellers by training Greek slaves to copy manuscripts. Every great library had spaces set apart for this work. Not only did this maintain in the principal cities, but men—pro-

THE BUILDING OF THE BIBLE

fessional copyists—wandered through the villages and country districts proposing to write Bibles, or parts of the New Testament, for any who were able to employ their services. These early manuscripts were all *uncials*, that is, the letters were capitals, with no separations, no “breathings,” accents, or distinctive initial letters, and with few points of punctuation. It can be stated with much satisfaction and authority that all copying was carefully and faithfully done, every manuscript being examined by supervisors, who thoroughly understood all details connected with the tedious work. Out of nearly four thousand manuscripts, catalogued and scattered over Europe, only about thirty contain all the books of the Bible, the others being fragmentary, faded, and worn by constant handling in such a manner as to render them almost useless.

As we will have to frequently refer to the labours of Friedrich Von Tischendorf it may be necessary to acquaint the reader with the leading facts in his life. He was the son of a physician, and born at Lengenfeld, in the Saxon Vogtland, in 1815. From a youth he took special interest in New Testament criticism. He was master of a school near Leipzig,

THE BUILDING OF THE BIBLE

and carried the degree of a Doctor of Philosophy in that institution. From October, 1840, to January, 1843, he was in Paris, busy with the treasures of the great library there, in searching for facts relative to Bible manuscripts. He then went to Holland, England, Italy, Egypt, Sinai, Palestine, and the Levant; returning by Vienna and Munich. He found many valuable manuscripts, the most of them fragmentary, but they threw a marvelous light upon the writings of the apostles and fathers of the early church. He died in Leipzig, Kingdom of Saxony, 1874.

We will now describe, as accurately and as intelligently as we can, a few of the valuable manuscripts—codices as they are now called—from which the New Testament, and much of our other sacred literature, have been translated.

Codex Sinaiticus.

Found by Tischendorf in 1844, in the Convent of St. Catherine, at the foot of Mount Sinai. It is now in St. Petersburg, Russia, and is in an excellent state of preservation. Forty-three leaves of the Old Testament portion of the manuscript, known as the Fride-rico-Augustanus, are now in the library of

THE BUILDING OF THE BIBLE

Leipsic University. Besides twenty-six books of the Old Testament, of which five form the Codex Friderico-Augustanus, the manuscript contains the entire New Testament without the least break, also the Epistle of Barnabas, and the first third of the "Shepherd of Her-mas." The Alexandrian copyist has shown his imperfect knowledge of Greek, and parts of the Codex are not, chirographically speaking, well written. However, the superiority of the Codex Sinaiticus, to all other New Testament manuscripts, is fully established by the numerous places in which its readings have the support of the oldest quotations, and the most ancient versions. The text is in four columns, which gives it distinction, and is a unique arrangement. The Pauline Epistles, among which is Hebrews after 2d Thessalonians, came directly after the Gospels, then the Acts and Catholic Epistles, and close with the Apocalypse. The date of the manuscript is understood to be the fourth century. Owing to the corrections which it received in the sixth and seventh centuries it has a special value in that its pages represent the history of the changes in the New Testament text. This Codex was published in 1862, in facsimile type, from the Leipsic press,

THE BUILDING OF THE BIBLE

in four folio volumes, at the expense of the Emperor of Russia, Alexandria II. The edition was *limited to 300 copies*. The New Testament part was published separately in a critical edition by Tischendorf in 1863. The lettering in this Codex is in black ink, and very heavily done.

Codex Alexandrinus.

This manuscript is now a valuable treasure in the British Museum, London. It was presented, in 1628, to Charles I by Cyril Lucar, patriarch of Constantinople. In this Codex the New Testament begins with Matthew XXV-6, and contains the whole except John VI-50 and VIII-52, 2d Corinthians IV-13 and XII-6, with also the first Epistle of Clement and part of the second. It was printed by Woide of London in facsimile type in 1786, and by Cowper in 1860, who corrected many of Woide's mistakes, and in photographic facsimile by the trustees of the British Museum. It is in four volumes and is well preserved. Tischendorf considers the date of the manuscript to be about the middle of the fifth century, and Scrivener about the end of the fourth, or possibly later. It was claimed by Lucar that this Codex was written by a

THE BUILDING OF THE BIBLE

woman, belonging to a noble family of Egypt, and known as Lady Thecla. It is a beautiful specimen of penmanship, very regular, and the letters neatly made. It has 773 leaves, with two columns each, size $10\frac{1}{2}$ by $12\frac{3}{4}$ inches.

Codex Bezae.

This manuscript bears evidences of having been written in the fifth century. It was at one time in the monastery of St. Ireneus in Lyons, but it is now in the University of Cambridge, a gift, in 1581, from Theodore Beza, hence the name. It contains the Greek and also the Latin text of the Gospels, Acts, and John III, 11-15. It is a stichometrical composition, that is, having the measure and accents of a poem, and is supposed to have been written in Gaul. It was edited by Kipling in 1793, and by Scrivener in 1864. The artistic beauty of the Codex has been marred by a *great number of interpolations*, much more than any other catalogued manuscript. It is not known—perhaps never will be known—who added these words and sentences, or by whose authority it was done. It was written in one column to the page, Greek on the left hand, and Latin on the right.

THE BUILDING OF THE BIBLE

Codex Rossanensis.

Sometimes the scribes and copyists, who wrote Bibles prior to the fifteenth century, took special pride in producing beautiful manuscripts which have become known as splendid works of art. When the writer had time and inclination he or she frequently spent many years in writing the New Testament for people, or institutions of wealth, who demanded a work in harmony with their other luxuriant surroundings. Such a work is the *Codex Rossanensis*. It belongs to the chapter of the Cathedral Church of Rossano, containing part of Matthew, and Mark XVI-14. It belongs to the sixth century. It is written on very fine purple vellum in silver letters, with the three first lines in both columns, at the beginning of each Gospel, *in gold*. It is adorned with eighteen remarkable pictures in water colors representing scenes in gospel history, with forty figures of the prophets of the Old Testament. Its miniatures bear a striking resemblance to those of the old Vienna purple manuscript of Genesis. It numbers 188 leaves, some of which have been much injured by dampness. It originally contained the entire four Gospels. The text, as well as the writing, resembles

THE BUILDING OF THE BIBLE

that of the *Codex Purpureus*. It was discovered in the spring of 1879 at Rossano, in Calabria, Southern Italy, by Dr. Gebhardt of Gottingen and Professor Harnack of Giessen, who have published a full description of it, with two facsimiles of the writing, and outline sketches of the miniatures, in an elegant quarto edition. The illuminations were reproduced *in exact facsimile* by Antonio Munoz, Rome, 1907. The text seems to hold a position midway between that of the older uncials and those of the ninth and tenth centuries.

Codex Ephraemi.

This manuscript is now in the National Library of Paris. It is a product of the fifth century. The text was altered in the sixth century, and again in the ninth. It is a *palimpsest*, which, the reader will remember, is a manuscript which had formerly contained other written matter. This writing was removed by an application of Giobertine tincture (prussiate of potash) in the twelfth century, and a Greek text of Ephraem Syrus recorded in its stead. Pierre Allix noticed traces of the former writing, and by careful work restored it again. In 1716 Wetstein collated the New Testament part, so far as it

THE BUILDING OF THE BIBLE

was legible. The manuscript contains sixty-four leaves of the Old Testament and five-eighths of the New. This Codex is an *uncial palimpsest*. It was copied from a very small manuscript, and at one time belonged to Catherine Medici of Florence, Italy.

Codex Purpureus.

This was originally a beautiful manuscript of the Gospels, and written about the sixth century. Forty-five leaves were early known. Of this number thirty-three are now in the monastery of St. John in Patmos; six in the Vatican at Rome; four in the British Museum; and two in the Imperial Library in Vienna. Eighty-four more leaves were discovered in a village near Cesarea, in Cappadocia, and bought by M. Nelidow, Russian ambassador at Constantinople. The Vienna, London, and Vatican leaves were edited by Tischendorf in 1846, who used the leaves also from Patmos in his *Novum Testamentum*.

Codex Laudianus.

The Laudianus manuscript is now in the Bodleian Library at Oxford, England. It took its name from Archbishop Laud, who pre-

THE BUILDING OF THE BIBLE

sented it to the library in 1636. Where it was first written, when, and by whom we possess no accurate knowledge. It was first brought to England in 668. It contains an almost complete copy of Acts in Greco-Latin text. Bede used it when writing his "Expositio Retractata" of The Acts of The Apostles. The manuscript is elegantly written, and well preserved. It was edited in 1715 by Hearne, and by Tischendorf in 1870.

Codex Angiensis.

This manuscript contains the Pauline Epistles in both Greek and Latin. Hebrews is only in Latin, and it is a faulty translation, containing many errors. It was probably written in the ninth century. Richard Bently bought it in Heidelberg, Germany, and his nephew presented it to Trinity College, Cambridge. The text is clear, and it is otherwise well written. It was collated by Tischendorf in 1842, by Tragelless in 1845, and by Scrivener in 1859.

Codex Vaticanus, number 1209.

Now in the Vatican Library, Rome. The manuscript contains, besides the Old Testament, the entire New Testament with the exception of Hebrews IX-14 to the end,

THE BUILDING OF THE BIBLE

2d Timothy, Titus, Philemon, and Revelation. The first collation of the manuscript was made in 1669 by Portolucci, the librarian of the Vatican. Another was made by Birch in 1788. The collation made for Bently, by an Italian named Mico, was published by Ford in 1790. Hugg wrote a learned commentary on it in Freiberg in 1810. At that time the manuscript was in Paris, but it was afterwards restored to Rome, where it became practically inaccessible. An inaccurate and almost worthless edition of it was issued by Cardinal Mai in five volumes, Rome, 1828. Vercellone, Cozza, and Sergio published an edition of the entire Codex in six volumes in 1868, and a photographic reproduction was published by the Vatican in 1889. The age of the manuscript is about that of the Sinaitic, that is, it was written in the fourth century. The text is written in three columns, and has forty-two lines to the column. The whole of the manuscript has been *re-inked* by two different scribes in an effort, we presume, to save it from the ravages of time.

Consult:

Kenyon's "Our Bible and the Ancient Manuscripts," 1897,

THE BUILDING OF THE BIBLE

"Bible Manuscripts in the British Museum," 1901,

Bond and Thompson's "Facsimiles of Ancient Manuscripts, 1873-1882,

Hogarth's "Authority and Archaeology," 1809.

CHAPTER XIV.

Manuscripts—Continued

WE are continuing the history of these Bible codices on the assumption that no reader or student will become weary of the knowledge which their history so abundantly imparts. They are the foundations upon which all our sacred literature was built. Without them we would have no last court of appeal, nothing to arrest the wild dreams of legend and tradition. Soon they will all perish. They are lying in the lap of time, in the deepening twilight of the ages, the silent witnesses of a memorable and glorious past. Science and invention have incessantly laboured to preserve them against the slow but destructive forces of decay. A few great libraries, among them the Vatican at Rome, have tried various methods to prevent them from falling apart, and to this end have pressed *silk fiber* into the body of the parchment. This is declared by some to be a success, and may, we hope, be adopted by all individuals and institutions having the manuscripts in charge. Let us proceed:

THE BUILDING OF THE BIBLE

Codex Claromontanus.

This manuscript contains the Pauline Epistles, including Hebrews. It was written in the second half of the sixth century. Beza found it hidden away in the monastery of Clermont, hence the name. It is now in the National Library of Paris. The manuscript contains the Greek and Latin text, stichometrically. At different times it has been "retouched," and consequently exhibits two periods of the text. The Latin text represents the oldest version—that of the second century. It was collated by Tragelles in 1849, and edited by Tischendorf in 1852 in facsimile. In translating Hebrews and the Pauline Epistles it is considered to be very valuable.

Codex Boernerianus.

Now in the Dresden Royal Library. It is a manuscript of the ninth century. It contains the Greek and Latin text. The Greek text agrees closely with the Codex Angiensis. It was edited by Matthæi in 1792, and collated by Tragelles.

Codex Porphyrianus.

This manuscript is a *palimpsest*, written on vellum or parchment, which had formerly contained other writing. It now contains

THE BUILDING OF THE BIBLE

Acts, the Catholic and Pauline Epistles, and Revelation. The text of the Apocalypse is especially good. It was brought to St. Petersburg by the Russian Bishop Porfiri, and edited by Tischendorf in 1865-9. It is in very good condition.

Many fragments—valuable leaves or parts of manuscripts—have been found in various parts of Europe and Asia. This was due, in a large measure, to the barbarian invasion, which overran the Roman Empire in the fifth and sixth centuries. They were a people unschooled in sacred or secular literature, possessed with the demon of destruction that drove them to a pitiless annihilation of every thing unsuited to their immediate needs. Courts, churches, monasteries, and libraries were plundered without shame or restriction. The unfortunate inhabitants sought every means to save their treasures, not only for themselves but for the generations to come after them. Many manuscripts, precious to mankind, were hidden in secret archives, caves, and unfrequented places where the greedy pilferers were not likely to go. Hence, from time to time, many manuscripts have been *found or discovered* after they were supposed to be lost or destroyed. Literary

THE BUILDING OF THE BIBLE

treasures are many times lost by the carelessness, indifference, or ignorance of the people into whose hands they fall. When Victor Hugo was banished to the Island of Guernsey he wrote many things to beguile the tedious hours. In after years fragments of his manuscripts, which would now be a fortune, were found in the section where he had lived, having been formed into kites and dresses for children's dolls. When Balzac, the great French author, passed away in 1850, his creditors vandalized his house, seized his furniture, his works of art, and the manuscripts he left. In twelve hours after his death before his body was consigned to the tomb, a grocer's clerk was using his manuscripts to wrap cheese, butter and soap! So little does the world sometimes appreciate the children of genius!

Some of the noted manuscripts of the Bible have, for some unknown cause, suffered merciless dissection. One of these, known as "H3," was written in the sixth century. Its parts are widely scattered. It was supposed to contain the Pauline Epistles, and known as the edition of Euthalius. Forty-one leaves have been found. Twenty-two are in the National Library of Paris; eight in the Laura

THE BUILDING OF THE BIBLE

Monastery on Mount Athos; two in the Synodal Library of Moscow—one in the Runjanzew Museum there; three in the Imperial Library of St. Petersburg; three in the Ecclesiastical Library of Kief, and two in the University Library of Turin. Strangely enough all of these leaves are in fine condition, and indicate the studious care with which they have been preserved.

Another fragmentary manuscript, known as the *Tischendorfianus*, seems to have been written in the fifth or sixth century. The different parts were discovered by Tischendorf at some point in the east. The fragments were composed in the Georgian language. Seven leaves contain parts of Matthew; two leaves contain a section of Mark; five leaves of Luke; eight of John; four of Acts; two of the Pauline letters. Tischendorf published the twenty-eight leaves in 1855, and which will be found in his "*Monumenta Sacra Inedita*."

In addition to the manuscripts, parts, and fragments which we have named and described others may be found—some in fair condition, others very pale and hard to read—in the following cities, monasteries, and libraries:

In the British Museum;

THE BUILDING OF THE BIBLE

In the Library of Paris;
In Vienna, Austria;
In the University Library, Munich;
In the State and Court Library, Munich;
In the Trinity College, Dublin;
In the Bodleian Library, Oxford;
In the University Library, Leipsic;
In the Library of St. Petersburg;
In the British Bible Society, London;
In the Laura Monastery, Mt. Athos;
In the Vatican Library, Rome;
In the Hamburg Public Library;
In the Synodal Library, Moscow;
In the Rumjanzew Museum, Moscow;
In the University Library, Turin;
In the Angelica Library, Rome;
In the Ecclesiastical Library, Kief;
In the Monastery of St. John, Patmos;
In the College of Propaganda, Rome;
In the Egyptian Museum, Louvre;
In the Schnudi Monastery, Akhmim, Egypt;
In the Library of St. Mark, Venice;
In the National Library, Athens;
In the Ambrosian Library, Milan;
In the Church of St. George, Berat, Albania;
In the Monastery of St. Andrew, Mt. Athos;
In the Convent of St. Catherine, Mt. Sinai;
In the University of Basel, Switzerland;

THE BUILDING OF THE BIBLE

In the Utrecht University, Holland;

In the Dresden Royal Library, Saxony.

The grand total of all Bible manuscripts, catalogued and reasonably accessible, is 3,864. Of this number 3,094 are *New Testament manuscripts*. Of the Gospels there are 1,716; of the Acts 531; of the Pauline Epistles 628, and of the Apocalypse 219. Besides the 114 uncials there are more than 1,200 cursives, designated by Arabic numerals; over 900 evangelistaries, of which about 100 are in uncial writing, varying in date from the tenth to the twelfth century. Of the Acts and Catholic Epistles there are over 400 cursives; of the Pauline Epistles 500, and of the Apocalypse 180. There are also 260 lectionaries, but they do not antedate the tenth century.

The uncial manuscripts were used down to the ninth century, and minuscules after this date. The earliest manuscripts were nearly all on papyrus—specimens have been found in the ruins of Herculaneum. The use of parchment, as a writing material, was a revival of the old method, employed by the ancients before Christ. It gradually superseded papyrus, and by the ninth century was universally used.

THE BUILDING OF THE BIBLE

After the fourth century a rivalry began among copyists relative to producing gorgeous and artistic manuscripts. The age of Justinian was distinguished for beautiful codices. The Codex Rossanensis, the Patmos, and the Argenteus at Upsala, are superb works of art. Jerome and St. Chrysostom complained of this useless show and dissipating luxury, claiming that the cause of Christianity was *injured* rather than helped by such pride and vanity. From the fifth century on manuscripts began to be illustrated by pictures, or drawings on the margins, and in the body of the work. Different colors of ink were used—green, black, red, and blue—anything to suit the discriminating taste of the one for whom the codex was written. Early manuscripts had no divisions or chapters, but after the fourth century such conveniences were adopted by a few progressive Christians. Stephen Langton, Archbishop of Canterbury, introduced this system of chapter divisions in his diocese in 1200, and Cardinal Hugo in 1240.

A spirit of fraternity existed among the Christians of the early centuries. They were a people isolated from all others, and felt the imperative need of union and brotherly love.

THE BUILDING OF THE BIBLE

It was nobly courageous to cast themselves adrift on a stormy sea, but the star that shone over Bethlehem guided them at length into the still waters of peace and glory. Their meetings were often proscribed, but when the hostile authorities would curb their spirit of persecution they were allowed to worship in a subdued and quiet way. "Guilty as the Christians were," said Tacitus, "many had a feeling of pity for them." Under the inglorious reign of Marcus it was a capital crime to become a Christian, or to accuse another of being one.

In the churches and congregations of the Saints the manuscripts which we have described, or copies of them, were read aloud to the people. Sometimes it was the Gospels, at other times the Epistles. The letters of Paul were highly favoured. Though under the glare of the torch and the drippings of the sword, their meetings were joyous and their communion sweet. At these meetings memorial services were often held. They revered the memory of their fathers, and of those who slept in martyrs' graves. They rejoiced at the stories told of Christian fortitude under cruel persecution; of the meek and lowly who worked in chains, yea, in the mines and

THE BUILDING OF THE BIBLE

dungeons of the earth; in the arena where the hungry beast quenched its thirst in innocent Christian blood. Surely the world has no greater, no more wonderful period of time than this. Richer is the world by their noble sacrifice.

Consult the same authorities referred to in Chapter XIII.

CHAPTER XV.

The Canon

THE centuries immediately following the advent of Christianity witnessed a great flood of Bible manuscripts, many possessing merit, others unworthy of consideration, and all claiming special inspiration. Many had joined the ranks of the copyists, which soon became a profession or trade, and turned a noble calling into an art for the accumulation of wealth. It was then seen to be necessary to examine carefully the various manuscripts circulating among the people, to protect them against a probability of depending upon an unreliable manuscript of the Gospels or Epistles. In all the churches and congregations of the Christians these manuscripts were indiscriminately read aloud to the faithful. A careless reader would often fail to detect vital errors, and to discover whether the manuscript itself was authorized, or regarded as an "outlaw." In this way many works were read in the congregations which are now clearly regarded as apocryphal, some of them of unknown authorship. Among them we find the "*First Epistle of Clement*", which was quoted as Scripture by

THE BUILDING OF THE BIBLE

Ireneus, and found in the Codex Alexandrinus. "*The Pastor of Hermas*" was also read, and is found in the Codex Sinaiticus, and claimed by Clemens, Ireneus, and Origen as inspired Scripture. Similar respect was paid to the *Epistle of Polycarp*, and the *Epistle of Barnabas*. Then there was "*The Gospel According to the Hebrews*." The Ebonites made special use of this work in their services. It was written in the Aramaic tongue, and was sometimes known as "*The Gospel of the Nazarenes*." In addition to these apocryphal writings we find, in circulation at that time, "*The Acts of Peter*," the "*Acts of Paul*," and "*The Revelation of Peter*." Origen also mentions a manuscript called "*The Gospel According to the Egyptians*," and Jerome discovered a well-used tract known as the "*Gospel According to Bartholomew*." Another—and this seems to have been in special favour—was the "*Gospel of the Prophet Elixia*." Not least among them also were the "*Shepherd of Hermas*" and the "*Letter of Ignatius*."

Leading lights in the church felt it their duty, perhaps, to continue what they regarded as sacred writings after the apostles had passed away. It was said that Justin Martyr composed a work which he claimed was writ-

THE BUILDING OF THE BIBLE

ten by *special* inspiration, and sought earnestly to have it included in the holy canon of the Scriptures. A few others did the same thing, and when their requests failed of acceptance they were deeply wounded at what they termed an unpardonable neglect, and lack of appreciation of a labour directed by the will of heaven. The Christian people, in consequence of so many claims demanding their attention, were necessarily confused, and could not tell what to accept or what to reject. They possessed many inspired Gospels, however, about which there was *no question*, save that of a few unscrupulous critics, who largely overestimated their knowledge of sacred literature. Paul's letters to the churches were in high favour and universally read. Matthew's Gospel was the most popular of the Synoptics, not that it was superior, exegetically, to Mark or to Luke, but gave, probably, a fuller account of the life of our Lord, His teachings, and the faithful work and devotion of the disciples.

Probably the first attempt at selecting a canon, or list of inspired books for the New Testament, was the Muratorian Fragment. Antonio Muratori was an Italian scholar, historian, and antiquary; a poor boy born in

THE BUILDING OF THE BIBLE

the duchy of Modena. He was renowned in many things, but our chief concern with him here is his discovery, imbedded in an eighth century codex—probably the Codex Basilien-sis—of a list of sacred writings which the compiler considered suitable for the New Covenant. It was discovered in 1740. It is not known by whom the so-called canon was made. It was evidently composed in Rome, and Lightfoot expresses the opinion that Hippolytus was the author. It contained eighty-five lines of an early Christian literature, which formed a compendium of theological tracts, and followed by five early Christian creeds. It is in barbarous Latin, translated from the original Greek, the language prevailing in Christian Rome until A. D. 200. It bears evidences of having been written about the year 190. The first line in the manuscript is broken. It speaks of the Gospel of St. Mark, but the compiler must have known of Matthew also. It names thirteen letters of St. Paul, but says nothing of Hebrews. The Second Epistle of Peter and the Epistle of James are not mentioned, but that of Jude and Second John are accepted. The Apocalypse of John and that of Peter are both included. The alleged letters of Paul to the

THE BUILDING OF THE BIBLE

Laodiceans and Alexandrians are rejected. The "Shepherd of Hermas" is rejected on the grounds that the author—whoever he may have been—was not an apostle, but the compiler allows a book called "Wisdom Written by the Friends of Solomon in His Honour" to be included. The writings of the Gnostics Valentinus, Montanus, and Basilides find no place in the Fragment.

The noted and scholarly men who wielded great influence in forming the New Testament canon as we have it today were, Clement of Alexandria, Origen, Eusebius, Athanasius, Cyril of Jerusalem, Jerome, Augustine, and Chrysostom. A short biographical notice of some of them may not be amiss.

Of all the theologians of the early Christian church Origen was the most distinguished and the most influential. He was born in Alexandria in the year 185 or 186. His parents were devout Christians, and from a child he took great interest in spiritual things. He was a student in the catechetical school in which Pantaenus and Clement were leading instructors. During the persecution of the Christians, in the year 202, his father suffered martyrdom, and the family estate was lost. Misfortunes, however serious, did not turn him

THE BUILDING OF THE BIBLE

from the paths of righteousness. He devoted himself to the deepest research to properly equip himself for the great work that lay before him. He became teacher, lecturer, writer, and preacher. He made himself familiar with pagan philosophy, studied the stoics and the tenets of the rising sects. By these acquirements he could successfully contend against all opposition. He was persecuted personally and had a stormy career, being arrested, imprisoned and maltreated in many ways. In Tyre, in 254, he died the death of the righteous, mourned by the church and the scholarly world. His selection for the New Testament canon will be given further on.

Eusebius of Cesarea, surnamed Pamphilli, i. e., friend of Pamphilus, and father of ecclesiastical history, was born in Palestine in the year 260. Like Origen he was schooled in things sacred, and was a great light in the trials and sufferings of the Christians. He was a student and devoted friend of Pamphilus, attending him in his last days of imprisonment and martyrdom. He was one of the great scholars and writers of the age. His history of the church, and the influences that moulded its career, worldly and spiritual, are

THE BUILDING OF THE BIBLE

sacred classics surpassed by nothing in modern times. He, too, suffered imprisonment and much cruel treatment. He never weakened, apostatized, or ceased at any time to declare himself a soldier in the army of the Lord. At the council of Nicea he was the leading spirit, the beacon light of that famous assembly. In erudition he excelled all the church fathers with the possible exception of Origen and Jerome. He was a man of great personality, and expressed his opinions with force. He made bitter enemies, he was blessed with strong friends. As a writer of church history his fame is secure, and his works stand as a monument to his tireless research and devotion to truth. He died in Cesarea in the year 340.

Athanasius, Bishop of Alexandria, was born in 297. He is said to have been studious and spiritually inclined from a child. In the museum, the ancient seat of the Alexandrian University, he studied deeply in the prevailing systems of pagan philosophy, comparing them with the divine teachings of Christianity. The sufferings of the church from almost relentless persecutions, and his associations with the hermit Antony, clouded, in a measure, the days of his youth. He was small in stature, and "had the face of an angel." Gregory

THE BUILDING OF THE BIBLE

of Nazianzus describes him as "fit to keep on a level with commonplace views, yet also to soar high in aspirations; accessible to all, slow to anger, quick in sympathy, pleasing in conversation, and still more pleasant in temper; effective alike in discourse and action, assiduous in devotion, helpful to Christians in every class and age; a comforter to the afflicted, a staff to the aged, a guide to the young." A noble, fine tribute from a loyal friend.

Athanasius, like many prominent Christians, was quite a spirit to be reckoned with in what is known as the "Arian controversy." He attended the Nicean Council, and while not a delegated member from Alexandria he entered earnestly and thoughtfully into every question that came before that learned body. It was a turbulent, stormy convention of earnest men seeking, we believe, for the truth and for guidance in things divine. This council, and the Arian controversy, engendered great strife and bitterness throughout Christendom. Athanasius was persecuted, imprisoned and banished to Treves, the capital of Gaul. He there remained until the death of Constantine and the accession of Constantine II. In the formation of the Canon he was a wise counsellor, using his wealth of learning, his long

THE BUILDING OF THE BIBLE

experience, and ripened judgment as a leading churchman. He died, "in his good old age," in 373.

Jerome, one of the most prominent figures in ecclesiastical history, was born at Strido, sometimes known as Strigan, a town on the borders of Dalmatia, in the year 340. His parents were orthodox Christians, but lived among Arians. He was first educated at home, but afterwards studied in Rome. Donatus taught him grammar, Victorinus taught him rhetoric. He attended the law courts, and listened to the Roman advocates pleading in the Forum. He went to schools of philosophy, and listened, delighted, to lectures on Plato, Diogenes and Carneades. His Sundays and moments of leisure were spent in the catacombs, discovering the graves of martyrs and deciphering inscriptions. When his school days were over he returned to Strido, but he was full of the possibilities of life, and did not remain there long. He was emotional, excitable, and yet a scholar. He would readily sacrifice a friend for a cherished opinion. In Aquileia he settled down to literary work and wrote much. His great temptation was to study the literature of pagan Rome. But in his dreams the Lord

THE BUILDING OF THE BIBLE

chastised him for loving Cicero and Virgil more than the Gospel of Christ. He resolved at once to become simply a student of the sacred manuscripts. David was henceforth to become his Simonides, his Pindar, his Catullus, and his Alcaeus. He became secluded, stole away to the wastes of Chalcis, and lived the life of a hermit. There he studied the old manuscripts, restoring, with great care and diligence, those that had faded, or had become soiled with constant use.

In after years Jerome came to be a mighty force in Christian thought and progress. He wrote many tracts and critical books, copied manuscripts, and made several important translations. At the special request of Bishop Damasus, he translated the Bible into Latin, which is known as the "Latin Vulgate." He died in Bethlehem, September 30, 420, A. D. There were many contradictions in Jerome's eventful life. He had his moments of gentleness, kindness, and forbearance, but again he was contentious, intolerant, almost cruel in his forensic disputes. He advocated the monastic life; by his teachings led many women to abandon their homes and live a life of celibacy. Again he gave evidences of loving the ways of the world; was affable, a

THE BUILDING OF THE BIBLE

courtier, and sometimes scandalously proud and gay.

St. John Chrysostom was born of a noble family of Antioch, the capital of Syria, A.D., 345. Of Libanus the sophist he was a devoted student, but, to use a charge of his master, "he was stolen away to lead a life of piety like Augustine, Theodoret, and Nazianzus." Like many other great spirits of the age he buried himself in a desert, and for ten years lived a life of study and of self denial. Returning to the world he became an archbishop, and from the pulpit of St. Sophia he thundered his eloquence against sin and the love of temporal power. He exposed the sins of the Empress Eudoxia, and for this violation of respect for the court and crown he was imprisoned, severely punished, and banished to Nicæa in Bithynia. A great protest went up from the people, and he was released. Forgetting his imprisonment, his punishment, and his exile he stormed the citadel of vice again, and called the authorities to account before heaven for their misdeeds. He was again arrested. Barbarous troops were appointed to guard him, and he suffered many painful indignities, for which ancient civilization should blush. He was at length

THE BUILDING OF THE BIBLE

banished the second time to the desolate city of Cucusus, among the dismal hills and gloomy ridges of Mount Taurus. His ardor, the holy fire in his bosom was not tamed. He continued to preach boldly, fearlessly. His voice was clothed in heaven's unsparing thunders, and the throne shook in fear and anger. He was banished again for the third time to the desert of Pityus, where he spent many lonely days. He died at Comana, in Pontus, 407. He was a great orator, theologian and scholar. His work for Christ and the Kingdom has ever been a pleasing inspiration for the Christian ages.

The fathers, of whom we have written, laboured faithfully and untiringly for the Canon. They were unwilling to accept any manuscript, any Gospel about which hung a shadow of doubt. From the second century to the fifth the Christian world was continually busy with the question of a pure and faultless Gospel. Divine guidance was sought to steer them through the billows of uncertainty. Origen was willing to accept the Canon as we have it today, except James and Jude. Eusebius Pamphilus announced his willingness to accept all the New Testament books, but mentions James, Jude, Second

THE BUILDING OF THE BIBLE

Peter, Second and Third John, and the Apocalypse as disputed books. Athanasius accepts all, but speaks of the "Shepherd of Hermas" as useful, but not canonical. Cyril, Bishop of Jerusalem, accepts the Canon as we have it at this time. The Laodicean Council accepts all, with the single exception of Revelation. Jerome includes all, but states that many place Hebrews outside the Canon. Chrysostom accepts the four Gospels, the Acts, three Catholic Epistles, the Epistles of Paul, but omits the remaining books. The Synod of Carthage, in 397, at which Augustine was present, includes all, naming the books specifically. The work of this Synod was especially valuable. Gregory, of Nazianzen, accepts all without question, and commends them to Christians everywhere. Clement of Alexandria recognizes the Gospels, the Pauline Epistles, the Acts, and Revelation, but omits James, Second Peter and Third John.

A great many notable men—churchmen, scholars, and renowned teachers—during the early centuries were tireless in their efforts to so perfect the books of the New Testament that no opposition, or criticism, could materially affect or displace them. In the second century, among the great lights that illumined

THE BUILDING OF THE BIBLE

the pathway, we find Justin Martyr, Ireneus, Polycarp, and Tertullian. In the third century we find Origen, Cyprian, Gregory of Neocesarea, and Julius Africanus. In the fourth century we find Eusebius, Bishop of Cesarea; Basil the Great, Ephraim of Odessa; Diodorus of Tarsus; and Cyril of Jerusalem. In the fifth century we have Arnobius, Pelagius, Theodoret, and Nilus the disciple of Chrysostom—a mighty array of devoted, learned, and fearless men.

Authorities Consulted:

Westcott—"History of the New Testament Canon," London, 1889,

Charteris—"The Canon," London, 1880,

Gregory—"Canon and Text of the New Testament," New York, 1907,

Souter—"Text and Canon of the New Testament," New York, 1913.

CHAPTER XVI.

Versions

WE have seen how a friendly and affectionate letter which St. Paul, out of the fullness of his great soul, wrote from Athens to a little congregation of persecuted Christians, in the ancient city of Thessalonica, proved to be the beginning, *the first recorded line of the New Testament*, the great Apostle little dreaming that his pen was giving birth to a beautiful and sacred literature, unsurpassed in all the ages of time.

We have seen how the old fathers and all the apostles adopted this method of communicating with the saints, when absent in other fields of labour, to cheer and comfort them in the great work in which heaven had set them apart. We have seen, when the years came on, laden with sorrows and afflictions, with weary watchings and waitings for the coming of the Saviour, how the early Christians saw the necessity of a permanent record of the mighty deeds done in that miraculous and momentous time. We have seen, as in a dream and holy vision, how the saints, poor and helpless yet full of hope, came to the son of a Christian mother in Jerusalem and said,

THE BUILDING OF THE BIBLE

Write, O Mark, and tell of all the things which thou hast seen and heard concerning the Lord; write of the wise men in the desert, the guiding star, and the Holy Child; write of His beautiful life; of the dead that arose at His bidding, of the winds that heard Him speak in the mighty roar of the sea; tell of Gethsemane, of the Cross, of the sun that refused its light; of the graves that burst and gave up the dead; of the Resurrection and of His ascension into heaven! Of these things write, that the children of men may read, and learn, and have eternal life.

We have seen how this request, born of the hope that the religion of Christ should not perish from the earth, was faithfully and nobly answered. We have seen how, in the unfolding years, Luke and Matthew and John, out of the threads of a golden memory, wove a Gospel that remains the sacred gem of the Aramaic tongue. We have written of the papyrus and parchment rolls on which the saints and apostles recorded their impressions of Christ, what they heard Him proclaim and command them to do; *where these old manuscripts are today*, in what condition they may be found, and to whom they are said to belong.

THE BUILDING OF THE BIBLE

It shall be our task now to record, as accurately as the facts in our possession will permit, how these sacred writings, the Gospels and Epistles, were formed into collections or Versions, uniform in language and translation, and bearing the stamp of canonical authority. In the early years of the Christian era there were no standard rules by which to determine the accuracy or authenticity of a "roll" or codex. Different sections and different countries had manuscripts, "readings," and interpretations out of harmony with those of their brethren elsewhere. It was clearly evident, then, that some step must be taken to form some union, some standard in language, translation, and rules of interpretation to be used by Christians everywhere.

As the Versions of the New Testament were, in many ways, patterned of the Versions of the Old Covenant, we will notice briefly a few of the ancient Versions that claimed attention in that primitive age.

Among the Semitic Versions the Targums—the paraphrastic translations of the Hebrew Scriptures, or parts, into the Aramaic tongue—are probably of the greatest antiquity. That of the Law by Onkelos, a friend of Gamaliel, and that of the Prophets by Jonathan ben

THE BUILDING OF THE BIBLE

Uzziel, said to have been a disciple of Hillel, are unquestionably of a remote period. There are two others of the Pentateuch, both prior to the seventh century, but they exist only in fragments, and claim no special value.

The Samaritan Pentateuch was written in old Hebrew characters. It was carried by Manaseth to Samaria when revival worship was established on Mount Gerizim. Copies have been referred to by Cyril and Eusebius in their historical writings.

We have written an account of the Version known as the Septuagint in a former chapter. It was made for the Alexandrian Jews, and is sometimes referred to as the "Version of the Seventy." Christ and the Apostles read it devotedly, and referred to it, without question, as the Word of God. Its influence was greater than any other ancient version. It served as the foundation for several later collections, and stood, for many centuries, as the best version rendered by the Jewish fathers.

In 405, A. D., Jerome undertook to prepare a translation, direct from the Hebrew into the Latin tongue. The work was begun at the special request of Bishop Damasus, who seriously complained of the worthless trans-

THE BUILDING OF THE BIBLE

lations and codices circulating among the people. When finished it was dignified by the name of *Vulgate*, from the Latin "*Versio Vulgata*," meaning the "correct," or "best" version.

The Syriac, or Western Aramaic Version, sometimes called the Pishitta ("correct," or "simple"), was made direct from the Hebrew, and agrees admirably with the Massoretic text. The place where this version was made, and the date of its first appearance, are hidden in the misty years of antiquity. It is claimed that a priest by the name of Asa compiled it, but the evidences supporting it are very meagre. Origen is said to have found it in the keeping of an old woman in Jericho. It contains all the canonical books of the Old Testament, and those of the New except Second Peter, Second and Third John, Jude and Revelation.

The Gothic Version was made or compiled by Ulphilas, a bishop of the Mæso-Goths, in the year A. D. 360. It was made from The Seventy, but only fragments of it remain.

Based upon the Syriac the Armenian Version was made some time during the fifth century, but afterwards revised from The Seventy. The translator was the patriarch Mesrob, who did his work reasonably well.

THE BUILDING OF THE BIBLE

In the ninth century we have the *Slavonic* Version, made by the brothers Cyril and Methodius, of Thessalonica, who were missionaries to Bulgaria and Moravia. Among biblical scholars it is not very highly spoken of.

From Origen's *Hexapla* a translation was made at this time of the Psalms, and known as *Psalterium Gallicanum*. The translation seems to have had some merit, and enjoyed considerable popularity.

There have been many translations of the New Testament. Of the ancient versions we shall only notice a few that commanded attention and respect. Among the Syriac versions may be mentioned the "*Diatessaron*," meaning a translation made by four evangelists. It was systematically arranged by Tatian, an Assyrian by birth, and pupil of Justin Martyr. He attempted a harmony of the Gospels, with the text interwoven into one interesting narrative. Tatian's own work is lost, but an Arabic translation has been preserved, and two copies of it may be found in the Vatican Library, Rome. It is of noble antiquity, originating in about the year 170.

The Philoxenian-Harclean Version contains the whole New Testament except the Apocalypse. A manuscript copy of this translation

THE BUILDING OF THE BIBLE

was, for a long time, preserved in New College, Oxford, and belonged to Ridley, a Christian martyr. Of its merits, age and composition we are not well advised.

Another version, known as the Palestinian or "Jerusalem Copy," was discovered by Mrs. Lewis and Mrs. Gibson in the Sinaitic Monastery, on Mount Sinai. However, only fragments were found, and these were in a very bad condition, the parchment heavily dark with age, and the letters slowly fading away. We have records also of the *Memphistic* and the *Thebaic*, sometimes called the Bohairic and Sahidic. The Ethiopic was made in Abyssinia when Christianity became the national religion in the fifth century. Of the Gothic version, by Ulphilas, the most celebrated manuscript is the *Argenteus*, of the four Gospels, written in silver letters and otherwise ornamented. It is, unfortunately, very imperfect. In the Upsal Library, Sweden, it is carefully guarded, and is a choice treasure.

Coming down to a later period of time we find, with the development and growth of different nationalities and languages of modern Europe, versions of the Bible in the vernacular became a religious necessity. In each country one or two, of a number of independent

THE BUILDING OF THE BIBLE

versions or translations, having valuable exegetical features, came to be most commonly used and adopted by the national church. The translation into the Anglo-Saxon tongue began as early as the eighth century. Cædmon, an old English poet, put parts of the Bible narrative into verse, and in the year 700 Bede translated the Gospel of St. John. Aldhelm and others made metrical verses of the Psalms. In the time of King Alfred other portions of the New Testament and the Psalter were translated. Previous to the Norman Conquest there was no complete and generally used English Bible. After the Conquest, in 1066, under the influence of the Normans, the old Anglo-Saxon became English. Orm, an Augustinian monk, wrote the "Ormulum," a metrical paraphrase of the Gospels and of Acts, and others treated Genesis and Exodus in the same manner. In 1320 William Shoreham and Richard Rolle made prose verses of the Psalter. It was a unique arrangement, and created much comment and criticism. In the year 1385 we find the entire Bible circulating in an English version, in such language as the poor, uneducated people could understand. This was mainly due to John Wycliff, a learned re-

THE BUILDING OF THE BIBLE

former, born in the village of Ipreswell, Yorkshire, England, 1315. He translated the whole Bible from Latin into English, a version remarkable for its pure and simple language. It is but fair to state that his co-workers, Nicholas of Hereford, and John Purvey, rendered much valuable aid in this translation. It was based on Jerome's Latin Vulgate. Its avowed purpose was that "the poor might be able to read the truth." It was a great landmark in English translations, and its influence in the Christian world was most profound.

The Reformation begun in Germany soon found its way into England. It awakened great interest, and eventually wrought a mighty revolution in every Christian country. Men were bold and unfettered where they had been intellectually and spiritually in fear and bondage. Gutenberg invented the "movable type" in 1425. It was, without doubt, the greatest discovery or invention in the history of mankind. It liberated the human race from the pitiless shackles and darkness which, from the remotest ages of antiquity, had chained men to the chariot of ignorance and superstition.

THE BUILDING OF THE BIBLE

In 1525 the Bible began to be put into type. The printed English Bible began its history with the New Testament of William Tyndale. He was a great spirit, whose life was interwoven with the struggles and persecution of the English Christians. Born in Gloucestershire, England, 1484, he was educated at Oxford and afterward at Cambridge. He was a bright scholar, a deep thinker, and singularly loyal to his convictions. In 1524 he went to Hamburg and thence to Wittenberg. In 1525 we find him in Cologne, engrossed with the great work that lay before him. There, with the help of William Roye, he began with Euentel the printing of his English New Testament in an impression of 3,000 copies, in a small octavo size. The translation owed much to Luther, much also to the third edition of the Greek Testament of Erasmus, with its Latin translation. Turnstall and Warham publicly denounced the book, and hundreds were brought up and burned by their authority. Nevertheless, the book had found its way into the hearts of the English people, the strong simplicity and homely vigor of its style bequeathing its beautiful phrases imperishable to all posterity. It was a translation at once truthful, impartial, and

THE BUILDING OF THE BIBLE

fearless. In 1534 Miles Coverdale, a clergyman of some character and ability, undertook a new version, or translation. Really it was only a revised Tyndale, and while it was specially dedicated to Henry VIII it was not regarded by students and scholars as having any distinctive merit. Other editions came out in 1537, 1539, and in 1550. They were much better received. In 1537 another large folio Bible, bearing the name of Thomas Matthews as translator, came out and it, too, was dedicated to the king. It was, in fact, an imperfect reprint of Tyndale and Coverdale.

Meanwhile Thomas Cromwell was arranging for the publication of another Bible, hoping to see it warmly accepted by all clergymen. The sheets were first printed in Paris, but these were hastily seized by the Inquisition and destroyed. The presses, type and other material were then removed to England, where the work was published in 1539. Copies of this translation, which, by reason of its size, was called "The Great Bible," were ordered to be placed in the churches, so that all who wished to read could do so.

THE BUILDING OF THE BIBLE

During the last seven years of King Henry's reign his power and influence were directed against further efforts to popularize the Bible. However, with the accession of King Edward VI most of the proscribed editions of the Scriptures were republished and freely circulated. It was estimated that more than 75,000 copies were printed—a large amount for that time—in Edward's reign. Then came the reaction under Mary, known sometimes as "Bloody Mary." Whether the young queen merited this terrible appellation is a question for history to decide. She had lived from a child among stormy scenes. She was the daughter of Henry VIII and Catherine of Aragon. Her father, as the world knows, not only disgraced the throne of England, but his savage brutality dwarfed his soul, and rendered him less than the merciless beasts of the jungle. With inhuman ferocity he drove Mary from his house, while she was yet a young girl, causing her to become a servant to sustain life. He accused her of indecency, and with the rage of a demon cursed the hour of her birth. Let us be merciful in our judgments. God and the angels know.

Under Mary's reign the circulation of the Bible was again proscribed. The leaders of

THE BUILDING OF THE BIBLE

the Reformation were persecuted, martyred, and many stole away to the Continent for personal safety. Some of the refugees settled in Geneva, where they at length published the New Testament in 1559, and the whole Bible in 1560. These were known as "Handy Editions," in plain type, with some attempt at supplying chapters and verses, and also with marginal commentaries. This "Geneva Bible" eclipsed all others in popularity. It is also known as the "Breeches Bible," from its amusing rendering of Genesis III-7.

In 1568, under the leadership of Archbishop Parker, we have what was known as the "Bishops' Bible"—the joint labour of eight English Bishops. It was, however, too expensive to be popular.

It may be necessary here to state that chapter divisions were first adopted by Cardinal Hugo in 1240, and by Stephen Langton, Archbishop of Canterbury, at an earlier date. After the invention of printing the chapter and verse divisions became general. Tradition has it these divisions were made by Langton while on horseback, on a trip from Paris to London, but the story is neither reasonable nor probable.

THE BUILDING OF THE BIBLE

With the invention of printing came a mighty revolution in the making of books. Presses were installed in many places in Europe, especially in France, England, and Germany. Scholars and writers found a convenient outlet to display their learning, and to air their opinions on subjects hitherto clouded to the public. A number of translations, or versions of the Bible, whole or in part, came from the press. In a very short time there came a rivalry among translators relative to the merits or demerits of their several works, sometimes ending in violent controversies foreign to a Christian spirit. Conditions of this kind, naturally and inevitably, led to serious confusion in the minds of the people, who could not decide for themselves. The leading spirits in the church, Bishops, elders, and learned laymen, soon discovered that vital steps must be taken to unite on some special translation, backed by devotion, wisdom and learning, upon which all could agree. In surveying the field they decided that no Bible, then in circulation, could meet the requirements generally specified. Hence, they must look to the future to supply this urgent need.

THE BUILDING OF THE BIBLE

It may be noted, also, that at this time—accurately speaking, in 1609—a translation of the Bible appeared known as the “Douai Version,” translated by the students of the Douai Catholic College, under the auspices of Cardinal Allen, the founder of that seat of education. It was published only two years before the Authorized Version, and has the distinction of being *the only English Bible* having the sanction of the Pope. It circulated only among the adherents of the Catholic Church.

The reader may consult:

Schaff's “A Companion to the Greek Testament and The English Version,” New York, 1889,

Westcott: “A General View of The History of The English Bible,” London, 1905,

Eadie: “The English Bible,” 2 vols., London, 1876,

Hoar: “The Evolution of the English Bible,” London, 1902,

“The English Hexapla,” London, 1841,

Bagster: “The Bible of Every Land,” London, 1861.

CHAPTER XVII.

Versions—Continued

JAMES I, King of England, was the son of Henry, Lord Darnley, and Mary, Queen of Scots, and born in the Castle of Edinburgh in 1566. His mother having been forced to abdicate the sovereignty, he was crowned King at Stirling, July 29, 1567. The regency was vested in the Earl of Murray, who literally reigned until his assassination in 1570. James was a child of misfortune from his cradle. His mother was beheaded by Queen Elizabeth, his father was cruelly murdered in a lonely house, called Kirk of Field, in 1567. Circumstantial evidence and the hand of fate pointed strongly to James Hepburn, Earl of Bothwell, as the heartless murderer. Thus cruelty, sin, and death hovered about him and haunted his footsteps by day and his pillow by night. He lived and reigned in an unsettled and stormy age. He leaned, unmistakably, to the Protestants, and this brought upon his head the united curses of the Catholic Church, from the servile peasant to the Pope at Rome. His efforts to promote harmony only kindled the fires anew. He

THE BUILDING OF THE BIBLE

lived in fear of his life, but found time, amid the tumult of conflicting interest and opinions, to promote every enterprise looking to the advancement of Christianity in the spirit which the Master commanded.

In the spring of 1604, Dr. Reynolds, president of Corpus Christi College, Oxford—the acknowledged leader of the “Low Church” party—proposed to translate the Holy Scriptures into English, the translators to be selected by King James from the leading churchmen of his kingdom, irrespective of their creeds. His proposal found favour at once, the king readily consenting. A conference between the “High Church” and the “Low Church” parties was convened at Hampton Court on January 1, 1604. The meeting was harmonious from the beginning. James expressed special pride in the undertaking, and said to the Conference:

“I desire that some special pains be taken to bring about one uniform translation, and this to be done by the best learned in both the Universities; after them to be reviewed by the Bishops and the chief learned of the church; from them to be presented to the Privy Council, and lastly to be ratified by royal authority.”

THE BUILDING OF THE BIBLE

He also decreed that no notes or commentaries should, anywhere, be added to the translation. It was also stipulated that the help of learned and scholarly men was to be sought on linguistic problems, whether they were duly appointed members of the Committee of Revisers or not. The selection of men who were qualified to serve in an important council of this nature required much labour, and was fraught with great responsibility. Five months elapsed before the complete list was drawn up. The register shows how well the selection was made. The men were chosen without regard to party or creed, at least as many of the Puritan clergy were engaged as those of the opposite party. We give the following list, as selected by King James. It is compiled, chiefly, from Cardwell's *Synodailia*, a reprint from Burnet's Annals, who took his list from a copy belonging, originally, to Bishop Ravis. We will divide the body into six sections, naming the books of the Bible given to each section to translate into English:

Genesis to Second Kings.

Dr. Lancelot Andrewes, Dean of Westminster.

Dr. John Overall, Dean of St. Paul's.

THE BUILDING OF THE BIBLE

Dr. Hadrian de Saravia, Canon of Canterbury.

Dr. Richard Clark, Fellow of Trinity College, Cambridge.

Dr. John Layfield, Fellow of Trinity College, Cambridge.

Dr. Robert Teigh, Archdeacon of Middlesex.

Mr. Francis Burleigh, D. D., Pem. Hall, Cambridge.

Mr. Geoffrey King, Fellow of King's College, Cambridge.

Mr. Thompson, Clare Hall, Cambridge.

Mr. William Bedwell, St. John's College, Cambridge.

First Chronicles to Ecclesiastes.

Mr. Edward Lively, Fellow of Trinity College.

Mr. John Richardson, Master of Trinity College.

Mr. Lawrence Chatterton, Master, Emm. College.

Mr. Francis Dillingham, Fellow of Christ College.

Mr. Thomas Harrison, Vice-Master, Trinity College.

Mr. Roger Andrewes, Master, Jesus College.

Mr. Robert Spalding, Fellow of St. John's.

Mr. Andrew Byng, Fellow of St. Peter's College.

THE BUILDING OF THE BIBLE

Isaiah to Malachi.

Dr. John Harding, President of Magd. College.

Dr. John Reynolds, President of Corpus Christi College.

Dr. Thomas Holland, Rector, Ex. College.

Mr. Richard Kilbye, Rector of Lincoln College.

Dr. Miles Smith, Brasenose College.

Dr. Richard Brett, Fellow of Lincoln College.

Mr. Richard Fairclough, Fellow of New College.

The Apocrypha.

Dr. John Duport, Master of Jesus College.

Dr. William Branthwait, Master of Caius College.

Dr. Jeremiah Radcliffe, Fellow Trinity College.

Dr. Samuel Ward, Master of Sid. College.

Mr. Andrew Downs, Fellow St. John's College.

Mr. John Bois, Fellow St. John's College.

Mr. Robert Ward, Fellow of King's College.

The Four Gospels, Acts and Apocalypse.

Dr. Thomas Ravis, Dean of Christ Church.

Dr. George Abbot, Dean of Winchester.

Dr. Richard Eedes, Dean of Worcester.

Dr. Giles Thompson, Dean of Windsor.

Sir Henry Saville, Provost of Eton College.

THE BUILDING OF THE BIBLE

Dr. John Perin, Fellow of St. John's College.

Dr. Ravins, Fellow of St. John's College.

Dr. John Harmer, Fellow of New College.

Romans to Jude.

Dr. William Barlow, Dean of Chester.

Dr. William Hutchison, Archdeacon, St. Albans.

Dr. John Spencer, President Corpus Christi College, Oxford.

Dr. Roger Fenton, Fellow Pemb. Hall, Cambridge.

Mr. Michael Rabbett, Trinity College, Cambridge.

Mr. Thomas Sanderson, Balliol College, Oxford.

Mr. William Dakins, Fellow Trinity College, Cambridge.

The above body of men, representing the highest scholarship of England, adopted rules and regulations to govern their labours which were eminently fair to all concerned. The "Bishops' Bible," of which we spoke in the previous chapter, was to be followed as closely as possible. The names of the prophets and patriarchs were to be retained as formerly used; the word "church" must be used instead of "congregation;" the division into chapters to be altered as little as consistent with the harmony of subjects. No comments, or mar-

THE BUILDING OF THE BIBLE

ginal notes, shall be affixed only for an explanation of Greek and Hebrew words. Every man of each division or company to translate, separate and apart, the same chapter, and having revised and written it anew to submit it to the Council for ratification, and, by a general discussion, to be accepted or rejected. The actual work of translation consumed about two years and nine months, and an additional nine months to prepare the matter for the press. Dr. Miles Smith, Bishop of Gloucester, gave an account of the way in which the translation was made:

“We did not run over the work in haste,” he wrote in 1612, “as with the Septuagint, which was finished in seventy-two days. The work has cost the workmen, as light as it seemeth, the pains of seven times seventy-two days, and more. We never thought from the beginning to make a new translation, but to make a good one better, or of many bad ones to make one good one.”

We have much evidence to believe that the labour of the translators was blessed with candor, honesty, and the harmony born of a Christian spirit. If in their midst there was a spirit of needless contention history has failed to so record it:

THE BUILDING OF THE BIBLE

The title of the translation was as follows, with spelling, phraseology, and capitals:

“The Holy Bible,
Conteyning the Old Testament and
the New: Newly Translated out of
the originall tongues & with the
former Translations diligently com-
pared and revised by his Majesties
special commandment. Appointed
to be read in churches. Imprinted
at London by Robert Barker, printer
to the Kings most excellent majestie.
Anno Dom. 1611.”

Thus that which, to the English-speaking people, is known as the “Authorized Version” made its entrance into the sanctuary of the world’s sacred literature. For two hundred and fifty-nine years it was the authority, the High and Divine Court of Appeals in questions pertaining to the religion of Jesus Christ. The general accuracy of this translation, and its purity of style soon won the approbation of scholars, and so commended it to readers generally that from the time of its adoption it has superseded all other versions. It was translated into more than 400 tongues; forged its way into heathen jungles, commanded respect in the greatest universities; challenged the agnostic, and

THE BUILDING OF THE BIBLE

defied the creeds of the self-centered philosopher. Millions have found strength and comfort in its pages. The wisdom of its teachings, and the poetry in which it was all so beautifully clothed, have never been surpassed or equaled.

At length, with the advancement of learning, the facts which the slowly unfolding years yielded to study and to endless research, seemed to demand a partial revision of the cherished version. Great linguists claimed that its text could be simplified, and many difficult problems explained by a careful rendering of the ancient Hebrew and Greek, in which the sacred writings were composed. Many clergymen and laymen of classic learning joined in this thought. The proposal ripened into a decree calling, or assembling, the Convocation of Canterbury, in February, 1870, and the appointment of a committee to consider the advisability of a revision. The committee in a few months reported favourably on the scheme, recommending that "the revision be so conducted as to comprise both marginal renderings, and such emendations as it may be found necessary to insert in the text of the authorized version," stating, also, "that in the above resolution we do not con-

THE BUILDING OF THE BIBLE

template any new translation of the Bible, or any alteration of the language except where, in the judgment of the most competent scholars, such change is necessary."

America was invited to join in this attempt at a revision, and many of her most noted biblical students readily consented. Thus the flower of England's scholarship was again called into service. Of the twenty-nine men appointed ten were removed by death, and two refused to serve. The Rev. J. Troutbeck, minor canon of Westminster, acted as secretary. The Roman Catholic Church refused to take part in the work of revision, or to encourage the attempt in any manner whatever.

The revisers worked in four groups, two in England and two in America. It was found that the American revisers were more pliant and tolerant in their criticisms and readings than their English brethren, and the Standard American Edition of 1901 embodies many changes which were unaccepted by the latter.

The second revision was begun in October, 1872, under the presidency of Dr. Philip Schaff. An Old Testament company of fifteen scholars was formed, and with W. H. Green as chairman a New Testament com-

THE BUILDING OF THE BIBLE

pany was formed, consisting of sixteen scholars. The criticisms of the American group of revisers were duly considered by the English company, and their readings were in turn sent to America. The translations received were once more given consideration, and finally the unadopted readings, for which the American scholars professed deliberate preference, were printed as appendices to the two Testaments as published in 1881 and in 1885. More than 10,000 emendations were made. The revision of the New Testament was completed in 407 meetings, distributed over a period of ten years. The revision of the Old Testament occupied 792 days, being finished on June 20, 1884. The revised Apocrypha did not make its appearance until 1895.

In accuracy at least the Revised Version is superior to the old. It embraced a better system of punctuation, consequently throwing much light on passages or verses over which hung a shadow or veil of mystery. Partisans and disputants found that, in many places, their favourite "proof texts" had "suffered," immeasurably, at the hands of the revisers.

For several years the Revised Version failed of popularity. People could not bring themselves to understand that it was necessary to

THE BUILDING OF THE BIBLE

convert the language of Christ and the fathers into the tongue of the shop-keeper, the artisan, and the street loafer. Through many generations, from childhood to old age, the Bible had spoken to them in a language clothed in beautiful imagery and poetic measure, yea, in heaven's holy and solemn voice. To many it was like closing the gates of immortality and descending to earth, earthy, to things modern and carnal. How strongly do we cling to the old, old customs of the generations gone, the great hosts that sleep in the bosom of the ages and in the beautiful moonlight of sacred memories!

From time to time, especially during the middle ages and after, many translations of the Scriptures appeared in different countries and in different tongues. France owes her earliest version, 1160, to the Waldensian chief Piere de Vaud, and the next to Guyard Moulins in 1294. At Lyons, in 1477, appeared the first New Testament in French print, followed, in 1487, by the stately Bible dedicated to Charles VIII. More for the people were the Testaments D'Etaples made in 1530 from the Latin Vulgate. More modernized, perhaps, were Lemaistre's huge Port Royal Bible in 1667, and Simon's New Testament in

THE BUILDING OF THE BIBLE

1702. A Dutch Version of parts of the Scriptures was printed at Delft in 1477, and the next year saw the first complete—"Cologne"—Bible in Low German. Luther's New Testament was revised and published in Dutch in 1522, and the whole Bible at Antwerp in 1526. Holland was very prolific of versions in this age.

The New Testament appeared in Danish first in 1524 under Christian II, and in 1529 Petersen's New Testament and Version of Psalms were published at Antwerp. Luther's Bible passed over into Danish in 1550.

We find a Sclavic Version for Russians in 1555, and printed for circulation in 1581 at the instance of Prince Constantine, and revised at Moscow in 1663. The Czechs received their first version in 1488, and completed by Alexander II in 1876, the Croatians in 1495, the Poles in 1480, the Wends in 1547, the Slovenes in 1555, the Bulgars in 1828, and the Serbs in 1847.

The oldest Italian Version, strictly speaking, was the Waldensian of Jacques de Voraigue in 1270. Buccioli made a translation from the original tongues in 1530. Other translations appeared at Venice in 1531-2. The Turin

THE BUILDING OF THE BIBLE

Version by Archbishop Martini, in 1776, found special favour with the church.

The Catalonian translation of the New Testament was made in the fourteenth century, when Jewish-Spanish versions were printed at Valencia. The first Spanish New Testament saw the light at Antwerp in 1543; the next at Geneva in 1546. The first Old Testament appeared at Ferrara in 1553, the first whole Bible in Spanish at Basel, in 1569.

R. d'Almeida dared to publish in Portuguese the New Testament, and in 1712-19 the Mosaic and historical books of the Old Testament.

The Irish New Testament dates from 1595, the Old Testament from 1685. In Gaelic the New Testament was issued in 1690, the whole Bible in 1783.

The Manx Version originated in 1772:

A Breton New Testament appeared in 1827, another in 1847, and the full Bible in 1860.

Many beautifully illustrated Bibles have been issued in all civilized countries. Scenes in the life of the "Man of Sorrows" have inspired the brush of the world's greatest painters, beginning in the early years of the fourth century, continuing through the dark ages, and to the present time. What great artist

THE BUILDING OF THE BIBLE

has ever lived who has not, at some time, portrayed the Child in the manger; the flight of Joseph and Mary through the rocky hills of old Egypt; the raising of the dead to life again. Who, among the gifted train, has not seen his brush re-create the scene of the Master blessing little children; His walking upon the restless waves; His blessing the sick, the sorrowful, and the wild maniac in his terrible dream. Who has not painted the fields of Golgotha and the Cross, the tomb, the angel, and the Resurrection. Correggio, the Italian artist of the Bolognese school, said, "When I paint the scenes of the Crucifixion my soul weeps within me."

The inside walls of churches were sometimes used as a canvas for the painting of Scriptural scenes. The Carlovingian period was especially noted for this kind of Bible teaching. For the conversion of the Saxons Charlemagne decreed that no new church should be considered as *completed* without a wealth of fresco paintings, illustrating scenes in the life of Christ. In the conversion of the Bulgarians Methodius, the apostle of the Sclavs, is said to have brought about a change of heart of the king and his people by a beautiful painting of the "Last Judgment."

THE BUILDING OF THE BIBLE

James Tissot, a gay courtier of France but nevertheless a great painter, went to the Holy Land in 1886 to paint special scenes in the life of Christ. As near as he could he followed the footsteps of the Saviour. By the skill of his brush he tried to make Him live for us again. He painted the Nativity, Christ standing on the shores of Galilee, on the banks of the Jordan, by the silent tomb of the sleeping Lazarus. We see the heartless rabble casting lots for His garments, we see Him falling under the weight of the Cross. We see the Saints standing silently, sorrowful, helpless; we see the great shadows folding their sombre wings about the light of day; we see a haunting cloud of fear darken the brow of the centurion as he smote his breast, and said, "Truly this man was the Son of God." Tissot returned to France, his wild spirit turned into faith and gentleness, and a boundless love for Christ and sacred things.

The world has other sacred books or Bibles besides this of the Christians. We find the Koran of the Mohammedans, the Eddas of the Scandinavians, the Tripitakas of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindus, and the Zend Avesta. The Eddas of the Scandinavians was

THE BUILDING OF THE BIBLE

first published in the fourteenth century. The Tripitakas of the Buddhists contain sublime morals and rules of life. Their author lived and died in the sixth century before Christ. The Five Kings of the Chinese contain the best sayings of the great sages of their ancient empire on the ethico-political duties of life. The three Vedas are the most ancient books of the Hindus, and the students of ancient religions believe them to be as old as the eleventh century before Christ. The Zend Avesta of the Persians is the grandest of all these old and sacred books. Zoroaster, whose sayings it is said to contain, was born in the twelfth century before Christ. It is the sacred book of the fire worshippers. In a lonely cave, on desolate Mount Hira, Mohammed, the Prophet of Islam, had a weird dream. He claimed to have heard a voice, crying among the sleeping rocks. He listened, believing it to be the voice of heaven. "There is but one God," it seemed to say, "and Mohammed is His Prophet." He awoke to life, resolved to obey the summons, to live and to battle for the Lord. In Mohammed's brain the seeds of the Koran were sown. It is a curious work. It contains quotations from the Old and New Testaments, the

THE BUILDING OF THE BIBLE

Talmud and the Gospel of St. Barnabas. A strange mixture of superstition and pagan philosophy also mystifies its pages. Some sages of the Mohammedan faith claim to have read it seven thousand times.

Compared to these sacred books of the heathen, how nobly the Bible stands aloof, over and above all! It is as the gold to the dross. In faith, in love and righteousness how God-like, and yet how plain; in depth of thought and wisdom how immeasurable and wholly unsurpassed. It is a great poem of Life and Eternity, an anthem sung by angels, that all men may hear and live.

I am loath to lay down my pen. The arduous labour, with its constant care and deep research, has not been without its charm, its pleasing hour. Prophetically, I see the Bible, clothed in its beautiful solemnity, blessing the ages to come, as it has blessed them in the past. I see it in the gilded palace, in the courts and temples of classic lore, still enthroned as the Book of Books. I see it down in the dismal haunts of poverty, with its message of hope and love, where distress and sore affliction seek from its pages rest and surcease of sorrow. I see it by the cradle when the babe, fresh from the hands of its

THE BUILDING OF THE BIBLE

Maker, is christened and dedicated to God and a holy life. I see it caressed by feeble, palsied hands when, with silvered locks and vision dimmed, age lingers to read of the Master and the life to come. For is it not the Star that lights the way of the beautiful Life Divine, the Guide that leads to the City of the Great White Throne!

BIBLIOGRAPHY.

Authorities Consulted

Dictionary of Christian Antiquities, London, 1893.

Thompson's "Facsimiles of Ancient Manuscripts," 1873-82.

Bible Manuscripts in the British Museum, 1901.

Gregory's "History of the Christian Church," 1832.

Hasting's "Encyclopedia of Religion and Ethics," Edinburgh, 1908.

Mosheim's "Church History," 1741.

Sanday's "Gospels in the Second Century," 1874.

Scott's "The Making of the Gospels," 1905.

Harris' "New Testament Autographs," 1882.

Allen's "Notes on Abbreviations in Greek Manuscripts, with Facsimiles," Oxford, 1889.

Kenyon's "Our Bible and the Ancient Manuscripts," 1897.

THE BUILDING OF THE BIBLE

Smith's "*Bible Dictionary*," New York, 1872.
Schaff-Herzog's "*Religious Encyclopedia*,"
edition of 1908.

Smith's "*Old Testament in the Jewish Church*," New York, 1901.

Brown's "*History of the English Bible*," 1911.

Bagster's "*The Bible of Every Land*," London, 1861.

Mombert's "*English Versions of the Bible*," London, 1907.

Heaton's "*The Bible of the Reformation*," London, 1910.

Pollard's "*Records of the English Bible*," Oxford, 1911.

Hilprecht's "*Recent Researches in Bible Lands*," 1903.

Lovett's "*The Printed English Bible*," London, 1909.

Hogarth's "*Authority and Archeology*," 1809.

Stanton's "*The Gospels as Historical Documents*," 1903.

Von Soden's "*History of Early English Literature*," 1906.

Cheyne and Black's "*Encyclopedia Biblica*," 4 vols., 1899-1903.

Edgar's "*The Bibles of England*," 1889.

Dean Burgon's "*The Revision Revised*," London, 1883.

Ramsay's "*The Church in the Roman Empire*," New York, 1894.

Weizacker's "*Apostolic Age*," London, 1894.

Sitterly's "*Manuscripts, the Mechanical and*

THE BUILDING OF THE BIBLE

Literary Process Involved in Their Preservation," New York, 1889.

Jewish Encyclopedia, edition of 1903.

Catholic Encyclopedia, edition of 1907.

Driver's "Introduction to the Literature of the Old Testament," New York, 1910.

Jacobus' "Roman Catholic and Protestants' Bible Compared," New York, 1908.

Sayce's "The Bible and The Monuments," 1906.

Petrie's "Egypt and Israel," 1910.

Schurer's "History of the Jewish People in The Time of Christ," 5 vols., New York, 1896.

Angus' "Encyclopedic Handbook of The Bible," London and Edinburgh.

Wellhausen's "The Synoptic Gospels," 1903, 1905.

Ramsay's "St. Paul The Traveller and Roman Citizen," New York, 1898.

Orello Cone's "St. Paul The Man," 1898.

Canon Farrar's "Life and Work of St. Paul," New York, 1902.

Lumby's "Epistles of St. Peter," 1893.

Mayor's "Epistles of St. Jude and Second Epistle of St. Peter."

Luthhardt's "St. John, Author of The Fourth Gospel," Edinburgh, 1875.

Du Buisson's "Origin of the Gospel of St. Mark," Oxford, 1896.

Broadus' "Commentaries," 1881-1905.

Lives of the Apostles by Weiss, Julicher, and Moffatt.

THE BUILDING OF THE BIBLE

Ernest Renan's "*The Apostles*," Boston, 1898.

Frey's "*Tyndale's Translation of the New Testament*," London, 1862.

Hort's "*Romans and Ephesians*," 1895.

Hasting's "*Dictionary of the Bible*," 1904.

Matthew Arnold's "*God and the Bible*," 1884.

Robertson's "*Epochs in the Life of St. Paul*," 1909.

Lightfoot's "*Essays on Supernatural Religion*," London, 1889.

"*The International Standard Bible Encyclopedia*," Chicago, 1915.

Encyclopedia Britannica, eleventh edition.

Stoughton's "*Our English Bible, Its Translations and Translators*," 1878.

Scrivener's "*A Plain Introduction to the Criticism of the New Testament*," London, 1894.

Sanday's "*Criticism of the Fourth Gospel*," Oxford, 1905.

APPENDIX.

Interesting and Curious Facts About the Bible

THE New Testament, which was originally written in Greek or in Aramaic, differs from the Old in many respects. The Old Testament writings range over a period of a thousand years in their composition. The old patriarchs and prophets were necessarily slow in composing sacred books. The instruments and arts of writing were difficult to obtain and hard to understand. To compose and to write one book often consumed the lifetime of the author, the work being done with great labour, both physical and intellectual.

The time consumed in writing the New Testament, from Paul's first epistles to the Revelation of John The Divine, was about sixty years. This was not due to better facilities, nor to better systems of education and learning, but to the fact that it was a momentous period in the world's history. The crucifixion of Christ had wrought a revolution in the hearts and minds of men from the king on his throne to the peasant

THE BUILDING OF THE BIBLE

who ate his bread in silence and sorrow. The religion of the Master, built upon the foundations of love, justice and mercy, appealed to men in all the walks of life. It seriously threatened the existence of creeds founded upon wealth, pride and force. It was a religion for all men, beautiful in its simplicity, the balm of affliction, the hope and consolation in death. Hence men's minds drifted into new seas of spiritual thought, and awakened within them a thirst for a true knowledge of God and of heavenly things. Many loved the new religion. The pagan philosophers ridiculed it; the rabbis hated it; all—whether friend or foe—were deeply interested in the probabilities of its rise or its fall. An hour so intense and vital brought about a condition marvelous in its possibilities for a warfare of creeds and opinions. Is it any wonder that books should be written, sermons preached, and churches founded so soon after the resurrection?

The writers of the New Testament were all, or nearly all, Jews, and while employing the Greek language they exhibited many traces of their native idiom, so that their writings present more or less of a Hebraic coloring. The body, it has been said, is Greek; the spirit

THE BUILDING OF THE BIBLE

is clearly Hebrew. The collection consists of twenty-seven separate writings. Five of the works are in the form of historical narratives, four of which emanate from different points of view of the story of Christ's eventful life.

Twenty-one books are epistolary. Thirteen of these bear the name of St. Paul as their author, nine being addressed to Christian communities, three are known as Pastoral epistles, and one to a private individual, Philemon. Seven other letters or epistles are known as catholic or general, letters addressed to churches and Christian communities everywhere—James; Jude; First and Second Peter; First, Second and Third John. The remaining work is the Apocalypse or Revelation of St. John.

An interesting compilation, said to be the fruits of three years' arduous labour by the celebrated Dr. Horne, and given in his Introduction to the Study of the Holy Scriptures, we append here as an example of what can be accomplished by application and deep research for curious facts:

The Old Testament consists of 39 books; 929 chapters; 23,214 verses; 593,493 words.

The New Testament consists of 27 books; 260 chapters; 7,959 verses; 181,253 words.

THE BUILDING OF THE BIBLE

The whole Bible consists of 66 books; 1,189 chapters; 31,173 verses; 773,746 words.

The Apocrypha consists of 14 books; 184 chapters; 6,031 verses; 125,185 words.

The middle book of the *Old Testament* is Proverbs. The middle chapter is Job XXIX. The middle verse is II Chronicles XX, between verses 17 and 19. The shortest book is Obadiah. The shortest verse is 1 Chronicles, 1:25. The word "and" occurs 35,543 times. Ezra VII:21 contains all the letters of the English alphabet. The word "Selah" occurs 73 times and only in the poetical books. Second Kings XIX and Isaiah XXXVII are alike. The book of Esther does not contain the words "Lord" or "God." The last two verses of II Chronicles and the opening verses of the book of Ezra are alike.

In the *New Testament* the middle book is II Thessalonians. The middle chapter is between Romans XIII and XV. The middle verse is Acts XVII:17. The smallest book is II John. The shortest verse is John XI:35. The word "and" occurs 10,684 times. The name "Jesus" occurs nearly 700 times in the Gospels and Acts, but in the epistles less than 70 times. The term "Jesus Christ" occurs only 5 times in the Gospels.

THE BUILDING OF THE BIBLE

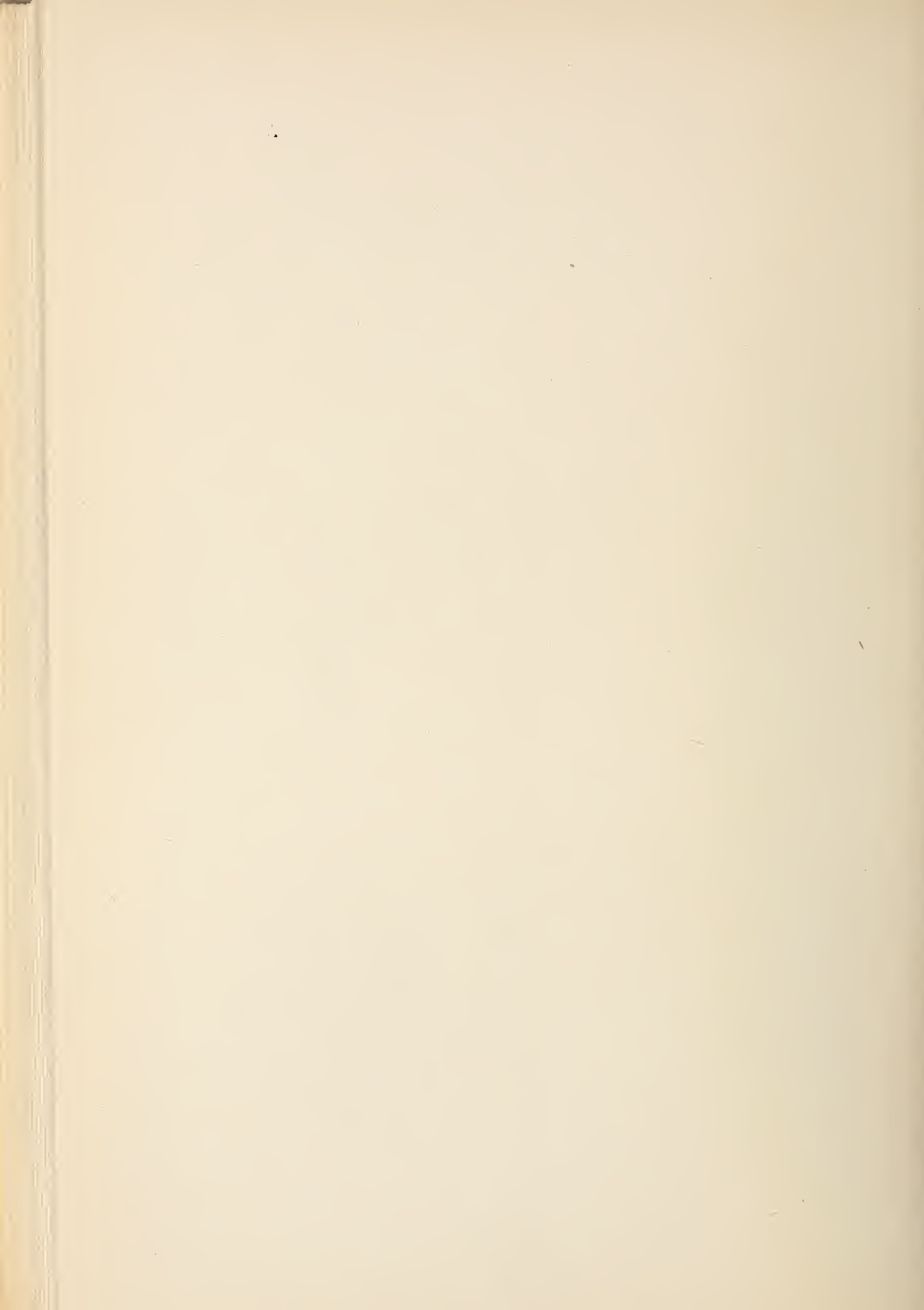
In the full Bible the middle books are Jonah and Micah. The middle and smallest chapter is Psalms CXVIII:8. The middle line is II Chronicles IV:16; the largest book is the Psalms of David; the largest chapter is Psalms CXIX. The word "Jehovah" occurs 6,855 times. The number of the authors of the Bible is 50. The word "and" occurs 46,227 times. Protestants and Catholics do not agree as to the books that ought to be admitted into the canon, or list of writings belonging to the Old Testament. A certain number of books, classed by the latter as sacred, under the head of Apocrypha, are called by the Protestants "deutero-canonical." Apocrypha is a word derived from the Greek and means, primarily, *hidden, secret*. The books called Apocryphal, and recognized by the Roman Catholic church as divinely inspired, are as follows:

1. I Esdras; 2. II Esdras; 3. Tobit; 4. Judith; 5. Additions to the Book of Esther; 6. The Wisdom of Solomon; 7. The Wisdom of Jesus the Son of Sirach, or Ecclesiastes; 8. Baruch; 9. The Song of the Three Holy Children; 10. The History of Susanna; 11. The History of the Destruction of Bel and Dragon; 12. The Prayer of Manasses

THE BUILDING OF THE BIBLE

King of Judah; 13. The First Book of Maccabees; 14. The Second Book of Maccabees.

Some of these books are beautifully written, and in the early years of the Christian era they were regarded with special veneration. Centuries ago they ceased to find favour with Protestants everywhere, as evidences were wanting to establish their claims to divine origin.



Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: June 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS



0 014 382 148 1

